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“Gha rung pa Lha'i rgyal mtshan as a Scholar and Defender of the Jo nang Tradition: a
Study of His Lamp That Illuminates The Expanse of Reality with an Annotated
Translation and Critical Edition of the Text”

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Gha rung pa Lha'i rgyal mtshan as a Scholar
and Defender of the Jo nang Tradition:
a Study of His Lamp That Illuminates The Expanse of Reality
with an Annotated Translation and Critical Edition of the Text

A dissertation presented

by

Nyingcha Duoji

to

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Abstract

During the fourteenth century, with the rise of Dol po pa Shes rab rgyal mtshan (1292-1361), the *gzhan stong* philosophical tradition became a source of great controversy in Tibet. Dol po pa taught this new philosophical tradition for the first time to the wider Tibetan intellectual community. As Dol po pa's Jo nang teachings attracted an audience, many other philosophical giants of the day, such as Bu ston Rin chen grub (1290-1364), Red mda' ba Gzhon nu blo gros (1349-1412/13), and their students composed polemical works to refute Jo nang tradition. *Lamp that Illuminates the Expanse of Reality* was composed in the midst of this controversy to defend the Jo nang point of view. In it, its author, Gha rung pa Lha'i rgyal mtshan (1319-1402/03), attempts to prove that the Jo nang philosophical tradition is the definitive teaching and the quickest path to achieve the Buddhahood.

Gha rung pa's hermeneutic states that to resolve which of the Buddha's teachings are interpretable and which definitive, we must rely only on the words of the Buddha, which are infallible. Since the Buddha himself answered the question of which of his teachings were definitive and which interpretable in the *Samādhinirmocana Sūtra*, Gha rung pa argues that this must be the basis for solving such problems. In applying the

maxim that teachings delivered by the Buddha in the third turning of the wheel are definitive, Gha rung pa treats teachings of the matrix of enlightenment and statements made in all *tantras* are also definitive. Gha rung pa's text is of interest not only because it preserves early Jo nang defenses of their tradition, but because it preserves arguments made against the tradition by others, notably Red mda' ba.

The first part of the dissertation offers an overview of the historical context for Gha rug pa and his text, and the second part is comprised of an annotated English translation. This dissertation is the first presentation of any research on the figure of Gha rung pa and marks his entry onto the stage of Western and Tibetan Buddhist scholarship as a historical figure.

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Part I

Introduction

This dissertation introduces for the first time the life and works of the little known Tibetan intellectual Gha rung pa Lha'i rgyal mtshan (1319-1402/3: hereafter Gha rung pa), a master of the Jo nang pa school, and a disciple of its founder, Dol po pa Shes rab rgyal mtshan (1292-1361: hereafter Dol po pa). In spite of his literary achievements, Gha rung pa has remained largely unknown to the non-Tibetan world of scholarship in Tibetan Buddhist intellectual history, and is also little known to contemporary Tibetan Buddhist intellectual circles. The understanding of the *tathāgatagarbha* (hereafter enlightenment matrix) — the matrix that makes enlightenment (*buddha*) possible—by scholars who belonged to Jo nang pa circles is quite different and at odds with that of scholars affiliated with other Tibetan Buddhist schools that prevailed in the early fourteenth century. Gha rung pa's *Chos dbyings gsal sgron*, (hereafter *Lamp that Illuminates the Expanse of Reality*), is extant in a hitherto unpublished manuscript, and contains numerous interesting discussions about the enlightenment matrix and a number of specifically Jo nang pa positions on various Buddhist concepts.

A study of Gha rung pa's life and extant writings, particularly of the *Lamp that Illuminates the Expanse of Reality*, will accomplish the following two goals: It will firmly place him on the map of fourteenth century Tibetan intellectual history and it will introduce the *Lamp that Illuminates the Expanse of Reality* to a much wider audience, including the Tibetan academy. My analysis of this work, and several others that came from his pen, will bring into focus the detailed discussions and critical arguments that took place between Gha rung pa and Red mda' ba Gzhon nu blo gros (1349-1413: hereafter Red mda' ba), the famous master of the Sa skya pa school. Their arguments

tackle not only the ontological and ontic status of the enlightenment matrix, but also deal with such other topics as the concept of self and impermanence. In that sense, this study will reveal how Jo nang pa scholars interacted with scholars from the other traditions. It will also clarify how open-minded scholars at that time had conversations on the different philosophical views in spite of their different standpoints.

This study will also provide a better understanding of fourteenth century Tibetan intellectual history for the following reasons: The Jo nang pa philosophical tradition became most controversial in the fourteenth century with the emergence of Dol po pa and his students, producing a flurry of scholarly activity. Differing views led to discussion and debate, and the ensuing literary activity moved scholarly analysis forward.

Thus far Tibetan studies have mainly concentrated on famous scholars in Tibetan intellectual history, but it is also worthwhile to study lesser-known scholars who contributed to major intellectual movements. It may very well be that new information may be hidden in the biographies or life records of scholars who have been insignificantly dealt with. Therefore, an investigation of the life of Gha rung pa and his texts will contribute to a fuller understanding of the philosophical debates between Jo nang pa and the other traditions, and will contribute to a complete Tibetan intellectual history of the fourteenth century.

This dissertation will focus on the main scholars of the Jo nang pa tradition and their seminal writings that have so enriched Tibetan Buddhism. Beginning with Kun spangs pa Thugs rje brtson 'grus (1243-1313: hereafter Kun spangs pa), the founder of Jo nang monastery, the development of spiritual and intellectual traditions that took hold in this monastery and its affiliated institutions is quite remarkable. This was particularly so

when the Jo nang pa tradition grew popular with the emergence of Dol po pa and his students. Dol po pa's charismatic scholarship earned him a remarkable reputation throughout Tibet as well as in Yuan China. He became a controversial figure due to his unique explanations of the enlightenment matrix doctrine.

The prosperity of the Jo nang pa continued for many years after Dol po pa passed away. Gha rung pa, the subject of this dissertation, was another student of Dol po pa. Although he was not as famous as others in the scholarly field at that time, he was equally respected within Jo nang pa circles and was considered one of the thirteen main disciples of Dol po pa. During his lifetime, the Jo nang pa school was still quite young compared to such other schools, such as the Rnying ma pa, Bka' gdams pa, Bka' brgyud pa, and Sa skya pa. Many Jo nang pa masters including Dol po pa, Gha rung pa, and Ma ti Paṇ chen Blo gros rgyal mtshan (1294-1376: hereafter Ma ti Paṇ chen), belonged to the Sa skya pa tradition in their youth.

It seems to have been a trend in the fourteenth century for young scholars to follow the Jo nang pa tradition and to practice the *Kālacakra* tradition of meditation. We see this phenomenon play out in the biographies of numerous Jo nang pa masters. The Jo nang pa tradition under the leadership of Dol po pa attracted many young and bright students. Even Red mda' ba was influenced by friends and tutors who encouraged him to join the Jo nang pa tradition, but his skeptical attitude ultimately led him to distance himself from this school. After his sustained research and reflection, Red mda' ba concluded that the Jo nang pa philosophical view was problematic and began to publicly refute its main ideas.

According to his biography which was composed by his student Mnga' ris pa

Sangs rgyas rtse mo (fourteenth century: hereafter Sangs rgyas rtse mo), Red mda' ba even tried to dissuade his own teacher Nya dbon Kun dga' dpal (1285-1379: hereafter Nya dbon), from practicing the Jo nang pa tradition. Red mda' ba thought that Nya dbon would accept his reasoning if he could prove the invalidity of the Jo nang pa philosophical views, and that once Nya dbon could be dissuaded, many others would be persuaded to abandon the Jo nang pa views. Cyrus Stearns also discussed this event according to Red mda' ba's biography by Sang rgyas rtse mo.¹ But Red mda' ba's attempts failed because Nya dbon refused to meet his student. From that point on, Red mda' ba's relationship with his previous masters, Nya dbon and Ma ti Paṇ chen, who had given him the full monastic ordination, deteriorated. Red mda' ba made it his self-appointed task to stop the spread of Jo nang pa religious and philosophical practices among his contemporaries. He thus became the chief antagonist of the Jo nang pa philosophical tradition in the fourteenth century.

Red mda' ba's attempts seem to have been successful as other schools began to criticize the Jo nang pa and doubts regarding the validity of its salient views began to spread in scholarly circles. He famously compared the Jo nang pa tradition to a bat among thousands of birds, and charged that the Jo nang pa school spread the message of a substantial and eternal “self” in the name of the enlightenment matrix. Red mda' ba accused the Jo nang pa tradition of not belonging to any of four philosophical schools or to the three vehicles of Buddhism.

This dissertation is divided into two parts. The first part consists of three chapters that provide an analysis to accompany the second part, which includes a critical edition

¹ C.R. Stearns, *The Buddha from Dolpo* (New York: Snow Lion Publications, 2010), 57.

and an annotated translation of Gha rung pa's *Lamp that Illuminates the Expanse of Reality*.

Chapter One will provide a general survey of the history, development, and intellectual milieu of the Jo nang pa school. I will give an overview of the education system of the time and examine the reasons for the Jo nang pa being considered controversial. I will examine Gha rung pa's life according to extant biographical works, which show that his scholarly life exemplified the academic liberty that was pervasive during the fourteenth century.

We now have access to Gha rung pa's published and unpublished works. Among the thirty-three volumes of the Jo nang pa writings (*jo nang dpe tshogs*), volume thirty-two² contains several of his writings, including the following four works:

1. *Bstan pa spyi 'grel gyi 'grel bshad*³
2. *Theg pa chen po rgyud bla ma'i bstan bcos kyi rnam par bshad pa de nyid snang ba*⁴
3. *Zab lam sbyor ba yan lag drug pa'i khrid yig thar lam gsal byed*⁵
4. *Kun mkhyen dol po pa'i rnam thar rgyas pa las slar yang bsodus pa lha'i rgyal mtshan gyis bkod pa'i dbu phyogs*⁶

Another important unpublished manuscript composed by Gha rung pa is the *Chos rje kun mkhyen chen po'i rnam thar*, hereafter *Biography of the Dharma Lord of Jonang*.⁷

In Chapter Two, I will discuss Red mda' ba's life and his turbulent relationship

² Gha rung pa Lha'i rgyal mtshan, *Bstan pa spyi 'grel gyi 'grel bshad dang theg pa chen po rgyud bla ma'i bstan bcos kyi rnam par bshad pa* (Beijing: Mi rigs dpe skrun khang, 2010).

³ *Ibid.*, 1-64.

⁴ *Ibid.*, 65-249.

⁵ *Ibid.*, 251-341.

⁶ *Ibid.*, 343-51.

⁷ Gha rung pa Lha'i rgyal mtshan, *Biography of the Dharma Lord of Jonang* (dbu med manuscript), 1a-57a.

with such Jo nang pa scholars as Ma ti Paṇ chen and Nya dbon. I will also provide an up to date bibliography of his extant oeuvre. This will provide the setting for Chapter three, in which I will examine the philosophical and polemical contents of the *Lamp that Illuminates the Expanse of Reality*, wherein Gha rung pa confronts Red mda' ba's criticism, inadvertently preserving a number of passages from Red mda' ba's works critical of the Jo nang pa. Gha rung pa's defense mainly relied on the quotation from canonical scripture, and contains very little philosophical analysis and rational inferences. This chapter will preeminently dealt with the following issues:

1. How did scholars from other Buddhist schools comment on the Jo nang pa tradition?
2. Why was the Jo nang pa tradition so controversial?
3. Why was Red mda' ba such a vehement critic of the Jo nang pa tradition?
4. How did Jo nang pa scholars and faithful lay followers respond to Red mda' ba's criticism?
5. What was the main cause and conclusive evidence for the decline of Jo nang pa tradition in the Central Tibet?

In Chapter three, I also will discuss the theory of the enlightenment matrix from the perspectives of some of Gha rung pa's contemporaries. Representing multiple philosophical views will provide a firm context in which to situate Gha rung pa's presentation in the *Lamp that Illuminates the Expanse of Reality*. Gha rung pa understands the concept of the enlightenment matrix to be synonymous with emptiness, *tathatā*, and *dharmakāya*, and to be permanent, ultimate truth, and of definitive meaning. According to Red mda' ba, the concept of the enlightenment matrix is flexible and must be understood according to the context in which it is taught. Other contemporary scholars fall at various positions on the spectrum between these two views. I will articulate each of their different views and will analyze the differences and similarities between them.

The second part of this dissertation contains a translation of the *Lamp that Illuminates the Expanse of Reality*, together with a critical edition and annotations. The translation and the appendix contain the following three works by Gha rung pa:

1. *Nges don la bskul ba nam mkha'i nor bu*⁸
2. *Nges don la bskul ba nam mkha'i nor bu'i skabs su 'debs rgyu'i lung bsdus*⁹
3. *Chos dbyings gsal sgron*¹⁰

Among three manuscripts, the *Nges don la bskul ba nam mkha'i nor bu* is written in verse and the other two are prose-studies. And of these, it is the *Nges don la bskul ba nam mkha'i nor bu'i skabs su 'debs rgyu'i lung bsdus* that support the positions expressed in the first by quotations from a large variety of Indian Buddhist canonical texts. The *Lamp that Illuminates the Expanse of Reality*, the centerpiece of this dissertation, is an extensive discussion of the “logic” and the arguments that are presented in the *Nges don la bskul ba nam mkha'i nor bu*.

Although I will focus on *Lamp that Illuminates the Expanse of Reality* in this dissertation, I will use the other two manuscripts for text-critical purposes, and will place them in the appendixes. In the three works mentioned above Gha rung pa cites a total of one hundred and thirty two texts, and commentaries. As is to be expected, a very substantial number of these derive from the Tibetan Buddhist canon, so that some text-critical work with regards these quotations will be essential. In Part Two, I will place the edited Tibetan text and annotated English translation on facing pages, thus facilitating a measure of control for the reader.

⁸ *Nges don la bskul ba nam mkha'i nor bu*, *Gsung thor bu* (TBRC accession number W1CZ996), 1a-7b.

⁹ *Nged don la bskul ba nam mkha'i nor bu'i skabs su 'debs rgyu'i lung bsdus*, *Gsung thor bu* (TBRC accession number W1CZ996), 7b-27b.

¹⁰ *Chos dbyings gsal sgron*, *Gsung thor bu* (TBRC accession number W1CZ996), 1a-35a.

Gha rung pa often quotes Red mda' ba, particularly his *Dbu ma la 'jug pa'i rnam bshad*, and his commentaries on *Abhidharmakośa* and *Ratnagotravibhāga* (hereafter *RGV*), in his *Nges don la bskul ba nam mkha'i nor bu'i skabs su 'debs rgyu'i lung bsdus* and *Lamp that Illuminates the Expanse of Reality*. Unfortunately, Red mda' ba's *RGV* commentary is now unavailable to us. This is a detriment to our study because it makes it impossible to accurately compare arguments from both sides in order to have a clear picture on this debate. Nevertheless, we do have access to a short version of a manuscript titled *Theg pa chen po rgyud bla ma'i mdor bsdus rin po che'i sgron me* that was composed by Red mda' ba himself. Although this short commentary on *RGV* is not the text that is quoted by Gha rung pa, it helps us to understand Red mda' ba's thought on *RGV*. I have used this short commentary on *RGV* in the Chapter three to represent Red mda' ba's basic position on the enlightenment matrix theory, and I have included the text of this work¹¹ in the appendix for ease of comparison.

Gha rung pa is extremely repetitive. He emphasizes the authority of scripture (*lung*) rather than of logical reasoning or argumentation (*rigs pa*). Although he does try to support his explanations by means of reasoning in the *Lamp that Illuminates the Expanse of Reality*, I found it difficult to accept many of his “reasons,” which are frequently quite unconvincing!

The *Lamp that Illuminates the Expanse of Reality*, which forms the core of this dissertation, is available in an *dbu med* through the TBRC website. It is very difficult to read for several reasons: 1) there many unusual abbreviations, 2) there are many

¹¹ Red mda' ba Gzhon nu blo gros, *Rgyud bla'i don bsdus sam bde gshegs snying po'i don gsal* in *The Rje btsun red mda' ba gzhon nu blo gros zhabs kyi gsung 'bum*, vol. 3, ed. Thub bstan smon lam (Lhasa: Sa sky'i dpe rnying bsdu sgrig khang, 2009), 20.

misspellings, and 3) many parts of this manuscript are illegible. For these reasons, I thought it necessary to retype the manuscript in the *dbu can* script.

Gha rung pa's writing style is quite different from others, in that he does not always use traditional grammatical constructions. In fact, many of his sentences are strangely incomplete, awkward, and clumsy. His style of writing makes it difficult to understand the meaning of his sentences clearly. He tries to express sophisticated ideas, but does not succeed in expressing them well, relying mainly on quotations rather than good explanations. The result is that his analysis and arguments seem weak and unpersuasive. His encyclopedic quotations are surprising, and indicate that he had access to a very good library.

By studying the *Lamp that Illuminates the Expanse of Reality* we can reflect on the many scholarly events that happened in fourteenth century Tibet. A large number of debates and philosophical disputes arose among Tibetan scholars in that century due to the different interpretations of key-Buddhist concepts and the nature of Mahāyāna Buddhist philosophy. The disputes between Gha rung pa and Red mda' ba provide us with a typical example of scholars with different philosophical views on the concept of the enlightenment matrix. The present research provides a window through which we can see the reality of the type of scholarly activities that took place in the fourteenth century. The debate over the enlightenment matrix, the nature of the self, and emptiness continues to this day. Thus, this dissertation does not only shed light on the history of the fourteenth century debates regarding the enlightenment matrix theory, etc. Indeed, it also has some relevance to the Tibetan Buddhism of today.

Chapter One

The Early History of the Jo nang Tradition and the Scholarly Environment of Gha rung pa

In this Chapter, I will discuss the background of Gha rung pa, who is the author of the manuscript that is translated in the second part of this dissertation. To date, Gha rung pa, a student of the famous Dol po pa, has been little studied outside of Tibet, and his name has rarely come up even in Tibetan scholarship. In order to have a clear understanding and a fuller picture of these writings, we must explore the life of the author himself as well as the scholarly environment in which he lived and was educated. To begin, it will be useful to briefly review the scholarly that have been made to the field of Jo nang studies thus far, in order to place the following study of Gha rung pa in its intellectual context. Following the review, I will introduce the person of Gha rung pa himself. Thirdly, I will turn my attention to the academic environment of the fourteenth century, in order to explore the place and time in which Gha rung pa lived and worked. I will provide detailed information on his tradition, teachers, colleagues, and on the academic learning centers that had a serious impact on his life and scholarship. The contextual information provided by the above will help us to understand the religious and philosophical message expressed in Gha rung pa's works, particularly that of the *Lamp that Illuminates the Expanse of Reality*, a translation of which makes up the second part of this dissertation.

Previous Studies and Scholarship

There exists no previous critical research on either Gha rung pa himself or his writings. Indeed, the manuscripts of his writings used in this dissertation were just recently made available through the Tibetan Buddhist Resource Center (TBRC). However, there are plenty of articles and other publications available in a variety of languages that concern the topics and themes addressed in Gha rung pa's writing, as well as the intellectual milieu in which Gha rung pa flourished.

Among the basic resources, we should mention first and foremost Cyrus Stearns' *The Buddha from Dolpo*, a work on the life and times of Dol po pa, Gha rung pa's influential teacher. His is a fundamental work for Jo nang studies in general and for research on Dol po pa's life and thought in particular. Cyrus Stearns has investigated how Dol po pa developed the *gzhan stong* philosophical view, and how other masters such as Rta nag pa Ye shes rin chen¹² and Karmapa Rang byung rdo rje (1284-1339: hereafter Rang byung rdo rje) influenced him.¹³ He has also investigated the origion of *gzhan stong* philosophical view, and it's history. Carola Roloff's *Red mda' ba, Buddhist Yogi-Scholar of the Fourteenth Century*, a work on the life and times of Red mda' ba, is the first detailed study regarding this scholar's biography and philosophical ideas.¹⁴ Red mda' ba was famous for his strong criticism of Jo nang philosophical and religious views, and

¹² C. R. Stearns, *The Buddha from Dolpo* (New York: Snow Lion Publications, 2010), 43.

¹³ *Ibid.*, 49.

¹⁴ C. Roloff, *Red mda' ba, Buddhist Yogi-Scholar of the Fourteenth Century: The Forgotten Reviver of Madhyamaka Philosophy in Tibet* (Wiesbaden: Dr. Ludwig Reichert Verlag, 2009).

seems to have been the opponent to whom Gha rung pa's writings primarily respond.

These two works have been essential references in developing an understanding of major intellectual relationships in Gha rung pa's life.

Given that Gha rung pa and the Jo nang school placed such a strong emphasis on the doctrine of the enlightenment matrix—the matrix within a sentient being that makes buddhahood possible—we must also consider several works by Seyfort Ruegg who wrote extensively on the topic and its Tibetan reception. Seyfort Ruegg has published numerous works, articles, and papers¹⁵ in which he discusses the life of Bu ston Rin chen grub (1290-1364: hereafter Bu ston), and the theory of the enlightenment matrix in great detail. Mathes has also taken up the topic of Tibetan developments surrounding the enlightenment matrix doctrine, particularly the contribution made by 'Gos lo tsā ba Gzhon nu dpal (1392-1481: hereafter 'Gos lo tsā ba).¹⁶ In his work Mathes discusses the various positions of Tibetan scholars regarding the enlightenment matrix theory. Matthew Kapstein, as well, has published his research on Jo nang philosophical views, his writing on collected works of Dol po pa being the most extensive.¹⁷

We must also make mention of Richard King, a scholar of the enlightenment matrix and the early relationship between Yogācāra and Madhyamaka.¹⁸ He has paid

¹⁵ D. S. Ruegg, "The Jo nang pas: A school of Buddhist Ontologists According to the *Grub mtha' shel gyi me long*," JAOS 83.1 (1963): 73-91; D. S. Ruegg, *La théorie du tathāgatagarbha et du gotra: études sur la sotériologie et la gnoseologie du bouddhisme*, vol.70 (Paris: École Française d'Extrême Orient, 1969); D. S. Ruegg, *Buddha-nature, Mind and The Problem of Gradualism in A Comparative Perspective: On The Transmission and Reception of Buddhism in India and Tibet*, vol. 13, Jordan lectures in comparative religion (London: School of Oriental and African Studies, 1989).

¹⁶ K. D. Mathes, *A Direct Path to The Buddha Within: 'Gos Lotsāwa's Mahāmudrā Interpretation of The Ratnagotravibhāga* (Boston: Wisdom Publications, 2008).

¹⁷ M. Kapstein, *The 'Dzam thang Edition of The Collected Works of Kun mkhyen Dol po pa Shes rab rgyal mtshan: Introduction and Catalogue* (Delhi, India: Shedrup Books, 1992).

¹⁸ R. King, "Early Yogācāra and Its Relationship with the Madhyamaka School," *Philosophy East and West*

particular attention to the etymological meaning of the term enlightenment matrix as found in early *sūtras* such as *Śrīmālādevī*.¹⁹ The research of Karl Brunnhölzl is also of interest, in that it illuminates the thought of Rang byung rdo rje about buddha nature, particularly as that which is purified through various different grounds and paths ultimately to be revealed in the full bloom of Buddhahood.²⁰ Brunnhölzl's work is relevant because Rang byung rdo rje had a close relationship with Dol po pa, with whom he exchanged many philosophical discussions on the controversial issue of the enlightenment matrix. Brunnhölzl also discusses the *gzhan stong* philosophical view as it existed in both Indian and Tibetan contexts.²¹ Though his book *Luminous Heart: The Third Karmapa on Consciousness, Wisdom, and Buddha Nature* is aimed primarily at a nonscholarly audience, the work nevertheless provides a meaningful discussion of the complex issue of the *gzhan stong* view.²²

Aside from these scholars who primarily work with Tibetan sources related to the Jo nang pa and the enlightenment matrix controversy, I must mention those who have contributed to the study of the enlightenment matrix theory and its Tibetan reception more generally. To list them briefly: Brian Brown's study of the enlightenment matrix and

44. 4 (1994): 659-83.

¹⁹ R. King, "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā sūtra*: An Early Tathāgatagarbha Text," *Numen* 42.1 (1995): 1-20.

²⁰ K. Brunnhölzl, *In Praise of Dharmadhātu: Nāgārjuna and The Third Karmapa, Rangjung Dorje* (Ithaca, N.Y.: Snow Lion Publications, 2007).

²¹ K. Brunnhölzl, *Prajñāpāramitā, Indian gzhan stong pas, and The Beginning of Tibetan gzhan stong* (Wien: Universität Wien, 2011).

²² K. Brunnhölzl, *Luminous Heart: The Third Karmapa on Consciousness, Wisdom, and Buddha Nature* (Ithaca, N.Y.: Snow Lion Publications, 2009).

ālayavijñāna,²³ Douglas Duckworth's recent study of enlightenment matrix in the thought of Mi pham rnam rgyal (d. 1912),²⁴ S. K. Hookham's study of the enlightenment matrix in its *gzhan stong* interpretation,²⁵ Takasaki Jikidō's work on the enlightenment matrix and the *RGV*,²⁶ Sallie B. King's study of buddha nature,²⁷ and Michael Zimmermann's study of early Indian developments of the enlightenment matrix doctrine.²⁸

We must also consider works of interest produced in non-European languages. Takasaki's Japanese work on the enlightenment matrix is important to investigate the origion of the enlightenment matrix, and its role in the process of formation the Mahāyāna Buddhism.²⁹ The contemporary Chinese scholar Wencheng Pu (蒲文成) and his Tibetan counterpart Lha mo bkra shis (Lamao zhaxi 拉毛扎西) composed an important work on the Jo nang tradition based on their long-time research of various Jo nang monasteries in the Amdo region.³⁰ Their work contains a detailed account of Jo nang history, including a

²³ B. Brown, *The Buddha Nature: A Study of The Tathāgatarbha and ālayavijñāna*, vol. 11 (Delhi: Motilal Banarsidass Publishers, 1991).

²⁴ D. S. Duckworth, *Mipam on Buddha Nature: The Ground of The Nyingma Tradition* (Albany: State University of New York Press, 2008).

²⁵ S. K. Hookham, *The Buddha Within: Tathagatarbha Doctrine According to The Shentong Interpretation of The Ratnagotravibhaga* (Albany: State University of New York Press, 1991).

²⁶ Takasaki Jikidō, *A Study of the Ratnagotravibhāga: Being a treatise on the tathāgatarbha theory of Mahāyāna Buddhism*. Roma: Istituto Italiano Per Il Ed Estremo Oriente (1964); Takasaki Jikidō 高崎直道, "The Tathāgatarbha Theory Reconsidered: Reflections on Some Recent Issues in Japanese Buddhist Studies," *JJRS* 27. 1/2 (2000): 73-83.

²⁷ S. B. King, *Buddha nature* (Albany: State University of New York, 1991).

²⁸ M. Zimmermann, *A Buddha Within: Tathāgatarbhasūtra: The Earliest Exposition of The Buddha-nature Teaching in India* (Tokyo: Soka University, 2002).

²⁹ Takasaki, Jikidō, *Nyoraizō shisō no keisei: Indo Daijō Bukkyō shisō kenkyū* (Tōkyō : Shunjūsha, 1974).

³⁰ Wencheng, Pu 蒲文成 and Lamao zhaxi 拉毛扎西, *Juenangpai tonglun* 觉囊派通论 (Xining 西宁: Qinghai renmin chubanshe 青海人民出版社, 1993).

description of the unique view of the Jo nang philosophical tradition.

The contemporary Tibetan scholar Dpal 'bar rdo rje wrote five articles regarding the quotations in Dol po pa's celebrated *Teaching of Mountain Hermit*.³¹ In these five articles, Dpal 'bar rdo rje compares the sources quoted in Dol po pa's work with parallel sources in Chinese Buddhist canons. However, his examination is mainly a comparison of the quotations from each source, without a deep analysis on the differences between the two.³²

Regarding the Tibetan sources, I should mention the *Jo nang chos 'byung zla ba'i sgron me* by Ngag dbag blo gros grags pa (1920-1975).³³ This work is the only source for the religious history on Jo nang tradition. Beside recording common knowledge of previous Jo nang history and the *Kālacakra Tantra*, this work is extremely useful regarding how Jo nang tradition developed in the Amdo region after the tradition declined in Dbus and Gtsang. So many important Tibetan sources have been used in this dissertation, but in order to avoid repetition, I will provide these sources in the bibliographies. Numerous classical as well as recent contributions to our understanding of the notion of *tathāgathagarbha* and the self-emptiness (*rang stong*) and other-emptiness (*gzhan stong*) positions of the Jo nang tradition and its critics are provided in the bibliographies to this work.

³¹ Dpal 'bar rdo rje, “《山法了义海论》所引佛教经论：藏汉译文比较研究 1—5,” 总第 89 期. 中国藏学 1 (2010), 52-59. 总第 91 期. 中国藏学 2 (2010), 44-59. 总第 92 期. 中国藏学 3 (2010), 108-27. 总第 94 期. 中国藏学 1 (2011), 94-105. 总第 96 期. 中国藏学 2 (2011), 206-219.

³² In connection with the *Ri chos nges don rgya mtsho*, I should of course also mention the English translation of this work in its entirety by Jeffrey Hopkins. *Mountain Doctrine: Tibet's Fundamental Treatise on Other-Emptiness and the Buddha Matrix* (Ithaca: Snow Lion, 2006).

³³ Ngag dbang blo gros grags pa, *Jo nang chos 'byung zla ba'i sgron me* (Beijing: Krung go'i bod rig pa dpe skrun khang, 1993).

Studies on Gha Rung Pa's Life and his *Lamp that Illuminates the Expanse of Reality*

Now I will turn to my contribution to the studies of Gha rung pa's life and his work, and thereby to the study of Jo nang literature and philosophy. The following dissertation introduces for the very first time the life and works of Gha rung pa. In spite of his significant literary achievements, Gha rung pa has remained largely unknown to the non-Tibetan world of scholarship concerning Tibetan Buddhist intellectual history. He is also little known in contemporary Tibetan Buddhist intellectual circles. The *Lamp that Illuminates the Expanse of Reality* is extant in a hitherto unpublished manuscript, and contains numerous interesting discussions about the enlightenment matrix as well as a number of specifically Jo nang positions on various Buddhist concepts.

The understanding of the enlightenment matrix by individual scholars who belonged to Jo nang circles is quite different, and is indeed even at odds with the understanding of those affiliated with the other Tibetan Buddhist schools that prevailed in the early fourteenth century. A study of Gha rung pa's life, his extant writings, and an exploration of the *Lamp that Illuminates the Expanse of Reality* will, I hope, accomplish two main goals: it will firmly place Gha rung pa on the map of fourteenth century Tibetan intellectual history, and it will introduce the *Lamp that Illuminates the Expanse of Reality* to a wider audience, including the Tibetan academy. My analysis of this work and several others from his pen will bring into focus the detailed arguments that Gha rung pa made against Red mda' ba, the famous master of the Sa skya school. The arguments tackle not only the ontological and ontic status of the enlightenment matrix, but also such topics as the concept of self and impermanence.

The Life of Gha rung pa³⁴

Gha rung pa was born in Snye thang, located in Dbus region of Central Tibet, in 1319 to a father named Ye shes bzang po and mother named Dpal btsun ma. As a young boy he was handsome, and very intelligent. In his biography of Gha rung pa, Rigs ldan Rgyal ba dpal bzang (16th century) writes that his youthful body emitted a pleasant odor, a fairly standard trope that suggests purity.

In 1324, when Gha rung pa was five years old, he visited Sku ‘bum thang,³⁵ and was ordained under the Lama Don grub dpal.³⁶ He was given the ordination name of Lha’i rgyal mtshan dpal bzang po. He studied the

Āryamūlasarvāstivādiśrāmaṇerakārikāvṛttiprabhāvatī (Kārikā),³⁷ a *vinaya* text, and fully understood its words and meaning. Having studied debate for two years, he continued to study the *Abhisamayālaṃkāra*,³⁸ *Pramāṇavārttika*,³⁹ and the *Abhidharmakośa*.⁴⁰ He went

³⁴ Rigs ldan Rgyal ba Jo nang dpal bzang po, “Chos rje kun mkhyen chen po yab sras bco lnga’i rnam thar nye bar bsdus pa ngo mtshar rab gsal,” in *Dpal ldan dus kyi ‘khor lo jo nang pa’i lugs kyi bla ma brgyud pa’i rnam thar* (Beijing: Mi rigs dpe skrun khang, 2004), 196-200.

³⁵ Sku ‘bum thang is located near Lhasa. See the *Dictionary of Common Tibetan Personal and Place Names*, ed. Guansheng Chen and Tshe brtan An (Beijing: Wai wen chu ban she, 2004), 111.

³⁶ Blo gsal bstan skyong, *The History of The Monastery of Zhwa lu* (Ladakh: S.W. Tashigangap, 1971), 90. Lama Don grub dpal was one of the four great *bhikṣu* students of Bu ston. The four great students of Bu ston are: Skyabs mchog dpal ba, Lama Bsod nams grub, Slob dpon Don grub dpal, and Slob dpon Bde rgyal. These four great monks participated in the ceremony whenever Bu ston gave *bhikṣu* ordination. Lama Don grub dpal also served as an abbot of Gung thang chos skor gling monastery. See Byang sems Rgyal ba ye shes, *Dpal dus kyi ‘khor lo jo nang pa’i lugs kyi bla ma brgyud pa’i rnam thar* (Beijing: Mi rigs dpe skrun khang, 2004), 166.

³⁷ Śākyaprabha, *‘Phags pa gzhi thams cad yod par smra ba’i dge tshul gyi tshig le’ur byas pa’i ‘grel ba ‘od ldan, Bstan ‘gyur (dpe bsdur ma)*, vol.93, 200-419.

³⁸ Āryavimuktiṣeṇa, *Abhisamayālaṃkāra With vṛtti and ālokā*, tr. Sparham, Gareth (Fremont: Jain Publishing Company, 2006).

³⁹ B. Kellner, “Towards a Critical Edition of Dharmakīrti’s *Pramāṇavārttika*”, *WZKS*, 10.1553 (2009-2010): 161.

on to study at Gsang phu monastery,⁴¹ one of the most important Buddhist philosophical learning centers of the time, where he studied many kinds of philosophical texts available at that time. He made trips to various monasteries in the region of Dbus, such as to Gung thang monastery, where he studied with learned masters the subject of *Abhisamayālaṃkāra*, *Pramāṇavārttika*, *Vinaya*,⁴² *Abhidharmakośa*, *Bodhisattvacaryāvatāra*,⁴³ the five treatises by Maitreya, and the *Vajramālā*.⁴⁴ Throughout this period he sought to extend his knowledge through enthusiastic study. At one point Gha rung pa visited Rta nang⁴⁵ and Zhwa lu,⁴⁶ where he also studied vigorously.

Gha rung pa visited Mtshur phu monastery to seek out Rtogs ldan Grags pa seng ge (1283-1349: hereafter Rtogs ldan),⁴⁷ the first Zhwa dmar pa reincarnation and the student of Rang byung rdo rje. He was famous and known at that time for his keen perception. Rtogs ldan made a prophecy about Gha rung pa, saying that he was a reincarnation of Āryadeva. Gha rung pa studied the following texts and tantric teachings

⁴⁰ Vasubandhu, *The Abhidharmakośa of Vasubandhu: With The Commentary*, ed. Prahlād Pradhān and tr. Subhadra Jha, Tibetan Sanskrit works series: 23 (Patna: K.P. Jayaswal Research Institute, 1983).

⁴¹ Gsang phu, the Gsang phu monastery is located 10 miles away from south direction of Lhasa city. See the *Dictionary of Common Tibetan Personal and Place Names*, 276.

⁴² Rāmavacana Dvivedī, *Vinaya* (Gayā: Rājarājeśvarī Pustakālaya, 1984).

⁴³ *Bodhicaryāvatāra*. Ed. Vidhushekhara Bhattacharya. Biblioteca Indica, no. 280 (Calcutta: The Asiatic Society, 1960).

⁴⁴ *Vajramālā*, *Bka'* 'gyur (*dpe bsdur ma*), vol. 81, 752-917.

⁴⁵ Rta nag monastery is located in Rnam gling county of Gtsang, which is not very far from Rgyal rtse county. See the *Dictionary of Common Tibetan Personal and Place Names*, 60.

⁴⁶ Zhwa lu monastery is located in Gtsang region of Tibet, about 10 miles away from south-eastern direction of Gzhis ka rste. See the *Dictionary of Common Tibetan Personal and Place Names*, 323.

⁴⁷ 'Gos lo tsā ba Gzhon nu dpal, *Deb ther sngon po*, 620-7. Rtogs ldan Grags pa seng ge (1283-1349), he was born in Spom po as a son of father Stag chung and mother A rgod gza' in 1283. He became a student of Karma pa Rang byung rdo rje, and found the Gnās nang monastery in the year 1333.

with Rtogs Idan: *Cakrasaṃvara*,⁴⁸ *Mañjuśrī Root Tantra*,⁴⁹ *Purification Tantra*,⁵⁰ *Subsequent Tantra of Caryā Tantra*.⁵¹ His studies with Rtogs Idan were particularly important, because Rtogs Idan had also studied with Byang sems Rgyal ba ye shes (1247-1320: hereafter Rgyal ba ye shes), for a long time, from whom he received a lot of Jo nang teachings.

Gha rung pa visited Gtsang again when he was twenty. He studied the commentaries on *Abhisamayālaṃkāra*, logic and epistemology, Abhidharma, and *vinaya* there with a certain master Kun bzang. At this point Gha rung pa developed a sense of pride in his scholarship. Later, he moved to Gung thang monastery, where he challenged other famous scholars and debated them for three days using both the scriptural authorities and logical reasoning. He won after a long debate session, and his rival scholars admired his talent, requesting teachings from him. Gha rung pa gave a lecture on logic and epistemology to those monks.

After studying in Gung thang, Gha rung pa continued to seek knowledge in various different academic centers. He went to Stag lung,⁵² Khro phu,⁵³ Bde chen,⁵⁴ Nub

⁴⁸ D. B. Gray, *The Cakrasaṃvara Tantra: The Discourse of Śrī Heruka* (New York: American Institute of Buddhist Studies at Columbia University, 2007).

⁴⁹ *Ārya-mañjuśrīmūlatantra*, *Bka'* 'gyur (*dpe bsdur ma*), vol. 88, 354-938.

⁵⁰ T. Skorupski, *Sarvadurgati Parishodhana Tantra*, tr. T. Skorupski (London: Motilal (UK) Books of India, 1983). Also see: *Sarvadurgatipariśodhanatejorājyātathāgatasya-arhatesamyaksambuddhasyakalpa-nāma*, *Bka'* 'gyur (*dpe bsdur ma*), vol. 85, 164-254.

⁵¹ *Dpal dus kyi 'khor lo'i rgyud kyi rgyal po'i phyi ma rgyud kyi snying po*, *Bka'* 'gyur, vol. 95, 460-500 [*Stog pho brang bris ma*], (TBRC accession number W22083).

⁵² Stag lung monastery is located in Gna' dkar rtse area of Dbus, where famous Yar 'brog gyu mtsho is located. See the *Dictionary of Common Tibetan Personal and Place Names*, 64. See 'Gos lo tsā ba Gzhon nu dpal, *Deb ther sngon po*, 717-29. Stag lung monastery was founded by Stag lung Thang pa Bkra shis dpal (1142–1210). He was born as a son of father Ba na blon 'bar po and mother Brab shi gza' dge sum khro mo in 1142. He was renounced from the world at the age of eighteen, and went to see Phag mo gru pa and studied with him for 6 years. He passed in 1210.

chos lung,⁵⁵ and studied with famous masters whenever he had the opportunity to. Later he visited Sa skya monastery, where he studied the following texts: *Abhisamayālaṃkāra*, *Pramāṇavārtika*, *Abhidharmakośa*, *Vajrapañjara Tantra in two segments*,⁵⁶ *Caturyoginīsamputa-tantra-nāma*,⁵⁷ including *the Bodhisattva Trilogy*,⁵⁸ with a master named ‘Jam dbyangs Chos kyi rgyal mtshan (fourteenth century).

Gha rung pa’s life of study continued uninterruptedly. He was a frequent visitor to the famous academic centers in Dbus and Gtsang, and continued learning at Dpal steng monastery, where he studied the following texts with Lama Rin chen bzang po (1317-1383): Dharmapāla’s teachings, *Vyākhyāyukti*,⁵⁹ *Mūlamadhyamakakārikā*, *Abhisamayālaṃkāra*, *Madhyamakāvatāra*,⁶⁰ *Cakrasaṃvara Dril bu pa*,⁶¹ various *sūtras*

⁵³ Khro phu monastery is located near Sa skya area of Gtsang. See the *Dictionary of Common Tibetan Personal and Place Names*, 50. See ‘Gos lo tsā ba Gzhon nu dpal, *Deb ther sngon po*, 825-8. Rin po che Rgyal tsha was born in Sha ba smad ‘dzal as son of mother Lha cig in 1178. He was one of the famous students of Phag mo gru pa and founded Khro phu monastery when he was fifty-four years old, in 1231. He passed away in 1255.

⁵⁴ ‘Gos lo tsā ba Gzhon nu dpal, *Deb ther sngon po*, 623. Bde chen stengs monastery was founded by Karma pa III Rang byung rdo rje in 1308.

⁵⁵ Chos lung monastery is located in Rgyal rtse county of Gtsang. See the *Dictionary of Common Tibetan Personal and Place Names*, 249.

⁵⁶ *Hevajrapañḍārthaṭīkā*, *Bstan ‘gyur (dpe bsdur ma)*, vol.1.

⁵⁷ See *Caturyoginīsamputa-tantra-nāma*, *Bka’ ‘gyur (dpe bsdur ma)*, vol. 79. 129-148.

⁵⁸ C. R. Stearns, *The Buddha from Dol po*, 316. The Bodhisattava Trilogy (*Sems ‘grel skor gsum*), the first one is *Vimalaprabhā* or *Stainless Light*, which is a most authentic and extensive commentary on *Kālacakra Tantra* composed by Puṇḍarīka; the second one is a commentary on the *Heavjra Tantra* composed by Bodhisattva Vajragarbha; in addition, the third one is the *Lakṣābhidhanāduddhṛtalaghu tantrapañḍārthavivarāṇa*, which is the commentary on the *Cakrasaṃvara Tantra* composed by Bodhisattva Vajrapāṇi.

⁵⁹ P. Skilling, “Vasubandhu and the Vyākhyāyukti Literature,” *The Journal of the International Association of Buddhist Studies*, 23.2 (2000): 297-350.

⁶⁰ L. D. V. Poussin, *Madhyamakāvatāra*, *Traduction Tibétaine Publiée Par Louis de la Vallée Poussin* (Osnabrück, Biblio-Verlag, 1970).

⁶¹ *Bhagavacchrīcakrasambarasyasādhanaṭīkā*, *Bstan ‘gyur (dpe bsdur ma)*, vol. 11, 631-649.

and teachings about *Prajñāpāramitā*. Gha rung pa visited Rwa lung,⁶² and received the initiation of Yamāntaka from Lama Ye shes rgyal mtshan (fourteenth century). He received both the Sa skya and the Rngog⁶³ traditions of Hevajra,⁶⁴ including the *Bodhigarbhadriṣṇa-lakṣa-dhāraṇī*,⁶⁵ three sections of Saraha's *Dohā*,⁶⁶ and “direct instruction (*dmar khrid*).”

In Rwa lung, Gha rung pa heard Dol po pa for the first time, and was very much moved by hearing his excellent scholarship and great achievements in spiritual development. He developed a strong faith in him and visited Jo nang monastery at the age of thirty-two. He went to see Dol po pa and presented him with a white conch shell as a gift at their first meeting. In the presence of Dol po pa, Gha rung pa devoted great effort to learning the initiation of *Kālacakra*,⁶⁷ the initiation of the six classes of *Guhyasamāja*,⁶⁸ the initiation of three classes of *Māyājālā-mahātantrarāja*,⁶⁹ the initiation of *Śrī-cakrasaṃbaraguhyā-acinta-tantrarāja*,⁷⁰ the initiation of *Vajramālā*, the initiation of *The*

⁶² Rwa lung monastery is located in Rgyal rtse area of Gtsang. See the *Dictionary of Common Tibetan Personal and Place Names*, 258.

⁶³ ‘Gos lo tsā ba Gzhon nu dpal, *Deb ther sngon po*, 488. Rngog chos sku rdo rje (1036–1102) was one of Mar pa’s main students, who carried out the teaching and explaining lineages about various *tantras* that he received from Mar pa. Particularly, he was famous for *Hevajra Tantra* transmission.

⁶⁴ D. L. Snellgrove, *The Hevajra Tantra: A Critical Study* (London: Oxford University Press, 1959).

⁶⁵ *Byang chub kyi snying po ’i rgyan ‘bum, Bka’ ‘gyur (dpe bsdur ma)*, vol.88, 22-64.

⁶⁶ Herbert V. Guenther, *Ecstatic Spontaneity: Saraha's Three Cycles of Dohā*, vol. 4 (Berkeley, Calif.: Asian Humanities Press, 1993).

⁶⁷ Berzin, Alexander, *Introduction to the Kalachakra initiation*, (Ithaca: Snow Lion Publications, 2010).

⁶⁸ Francesca, Fremantle, *A Critical Study of The Guhyasamaja Tantra*, doctoral thesis (London: University of London, 1971).

⁶⁹ *Māyājālā-mahātantrarāja-nāma, Bka’ ‘gyur (dpe bsdur ma)*, vol. 83, 308-403.

⁷⁰ *Śrī-cakrasaṃbaraguhyā-acinta-tantrarāja, Bka’ ‘gyur (dpe bsdur ma)*, vol. 79, 561-569.

One Hundred Teachings of Mitra, and the initiation of *The Most Secret wrathful*

Hayagrīva. He further received all kinds of instructions including in six session yoga.

Having received all kinds of tantric empowerments and instructions, Gha rung pa didn't retain these teachings merely as intellectual knowledge, but put them into daily meditative practice, and had various spiritual experiences on account of them. According to Rigs Idan Rgyal ba dpal bzang, at one point, Gha rung pa saw the physical body of Buddha and the land of the Avalokiteśvara in a vision that was brought about through meditative practice. He is also reported to have had inconceivable pure spiritual visions in which his own physical body became an enlightened body, its radiant light shining throughout the three worlds. In addition, he studied with Dol po pa the teachings such as ten *sūtras* about definitive teachings, the ten commentaries about the Bodhisattava teachings, Nāropā's commentary on *Sekkoddeśa* (*Dbang mdor bstan pa'i 'grel bshad don dam pa bsdus pa*).⁷¹

At Jo nang monastery, Gha rung pa requested to study with not only Dol po pa, but also with Dol po pa's students. For example, with the 'Bri gung lo tsā ba Nor bu dpal ye shes (1289-1363: hereafter 'Bri gung lo tsā ba), he studied the Hundred Tārās, *Ārya-vajrapāṇi-abhiṣeka-mahā-tantra*,⁷² *Yoginīsañcārya*,⁷³ commentaries on tantric teachings, and *Great Calculation of the Doctrine That Has the significance of a Fourth Council* (*bstan rtsis chen po*).⁷⁴ His next teacher was Ma ti Paṇ chen, with whom Gha rung pa

⁷¹ *Paramārthasaṃgraha-nāma-sekkoddeśaṭīkā*, *Bstan 'gyur (dpe bsdur ma)*, vol.7, 560-718.

⁷² *Ārya-vajrapāṇi-abhiṣeka-mahā-tantra*, *Bka' 'gyur (dpe bsdur ma)*, vol. 87, 3-372.

⁷³ *Yoginīsañcārya*, *Bka' 'gyur (dpe bsdur ma)*, vol. 79, 95-120.

⁷⁴ C.R. Stearns, "Great Calculation of the Doctrine That Has the Significance of a Fourth Council," in *The Buddha from Dolpo* (New York: Snow Lion Publications, 2010), 135-205.

studied the five Maitreya dharma and the *Jñānacakṣusādhana*.⁷⁵ With Kun spangs pa Chos grags dpal bzang po (1283-1363: hereafter Chos grags dpal) he studied *Abhisamayālaṃkāra*, logic and epistemology, *abhidharma*, *vinaya*, the seven commentaries on *Kālacakra*,⁷⁶ various texts on the six yogas, the five divisions of the *Yogācārabhūmi*, five deities of Yamāntaka, the path and fruit, and the *Kāvyādarśa*. With masters Mnga' ris Chos rje Phyogs las rnam rgyal (1306-1386: hereafter Mnga' ris chos rje), and Nya dbon he studied the Sa skya and the Zhang traditions of the path-and-result (*lam 'bras*), the summary of both of these two traditions, and the Bodhisattva commentaries.

In the latter part of his life, he visited the Gha rung monastery, where a master called Chos grags (fourteenth century)⁷⁷ appointed him abbot and offered him all the books in its libraries, as well as all the statues in the monastery. He carried out all teaching activities there for many years. His long residence at Gha rung earned him the title Gha rung pa. He was eventually invited by abbot Byang chub bzang po (fourteenth century) to the great retreat place called Nam mkha' mdzod, and was offered all the properties there. Gha rung pa built a temple, statues, and amassed a collection of books at Nam mkha' mdzod. There he taught various vast and profound tantric teachings and their commentaries, such as *Yoga on liberating unregenerate sentient beings* (*Sems can ma smin grol sbyor*) and the beginning, middle, and end portions of the six yogas. At the age of eighty-three, in year 1402/1403, when he had finished all of his works in this world, he

⁷⁵ *Ye shes spyan sgrub pa zhes bya ba, Bstan 'gyur (dpe bsdur ma)*, vol. 7, 1404-07.

⁷⁶ C. Lokesh, *Sanskrit Manuscripts from Tibet Vimalaprabhā Commentary on The Kālacakra-Tantra, Pañcarakṣā*, vol. 629 (New Delhi: International Academy of Indian Culture and Aditya Prakashan, 2010).

⁷⁷ This is not Dol po pa's student Chos grags dpal bzang po (1283-1363), but definitely, he is a Bka' brgyud master.

passed away. Many auspicious signs occurred upon his death, and these were considered signs of his spiritual achievements.

The Jo Nang pa Lineage Prior to Gha rung pa

Kun spangs pa⁷⁸ was an extremely important figure in the development and formation of the Jo nang school. He dwelled for a long time in the Jo mo nang valley, where many of his followers gathered to study with him, and continued to practice in that place after his passing. Before Kun spangs pa settled in the valley, it was a famous retreat place for Bka' brgyud pa practitioners. Construction of monastery grounds expanded after Kun spangs pa had lived and taught the *Kālacakra* there.⁷⁹

Kun spangs pa was born in a place called Nga phyar, located in the northern part of the Gtsang g.yas ru. His father was named Dbang phyug and mother was Lcam mo. When he was five years old, when Sakya Paṇḍita gave teachings about the cultivation of bodhicitta mind in Gnyan tsha, Kun spangs pa memorized the verses recited during the ceremony and read them on daily basis thereafter. When Kun spangs pa was seven years old, he received the layperson's vows in the presence of Khyog zhang (?) and Ljon pa (?). As a young boy, he was a well mannered and respectful of his elders and acted as a leader among children. When he was nine years old, he received novice ordination vows again with Khyog zhang and Ljon pa, and was given the ordination name Kun spangs. He

⁷⁸ Byang sems Rgyal ba ye shes, *Dpal dus kyi 'khor lo jo nang pa'i lugs kyi bla ma brgyud pa'i rnam thar*, 64-142.

⁷⁹ R. Vira, and Lokesh Chandra, *Kālacakra-Tantra and Other Texts*, vol. 69-70, Śata-piṭaka series (New Delhi: International Academy of Indian Culture, 1966).

studied Bka' gdams pa teachings with master Khyog zhang, including the discipline of novice monks and the one night dharma conduct. Later, he studied all the teachings related to *vinaya* such as the *Prātimokśasūtra*,⁸⁰ *Vinayasūtra*,⁸¹ *Āryamūlasarvāstivādiśrāmaṇerakārikāvṛttiprabhāvatī*,⁸² *Vinayavibhaṅga*,⁸³ and its commentaries, *Vinayavibhaṅgapadavyākhyāna*⁸⁴, and *Vinaya-kśudraka-vastu*.⁸⁵

Around this time Kun spangs pa also studied teachings related to the Yogācāra school, studying those *sūtras* that teach Yogācāra philosophical views and the works of Asaṅga. He focused, in particular, on developing an understanding of the *Viṃśatikākārikā*,⁸⁶ *Triṃśikākārikā*,⁸⁷ etc., from the eight *Prakaraṇa* sections.⁸⁸ He later travelled to Sa skya, where he studied Dharmakīrti's seven treatises on valid cognition⁸⁹ with the great scholar Gnyen (?). After lengthy study of all the texts about valid cognition and their commentaries, he became one of the peerless debate questioners at the first

⁸⁰ *Prātimokśasūtra*, Bka' 'gyur (*dpe bsdur ma*), vol. 5, 3-51.

⁸¹ *Vinayasūtra*, Bstan 'gyur (*dpe bsdur ma*), vol. 88, 837-1082.

⁸² *Āryamūlasarvāstivādiśrāmaṇerakārikāvṛttiprabhāvatī*, Bstan 'gyur (*dpe bsdur ma*), vol. 93, 200-420.

⁸³ *Vinayavibhaṅga*, Bka' 'gyur (*dpe bsdur ma*), vol. 5, 6, 7, 8.

⁸⁴ *Vinayavibhaṅgapadavyākhyāna*, Bstan 'gyur (*dpe bsdur ma*), vol. 87, 887-1404.

⁸⁵ *Vinaya-kśudraka-vastu*, Bka' 'gyur (*dpe bsdur ma*), vol. 10, 11.

⁸⁶ *Nyi shu pa'i tshig le'ur byas pa*, Bstan 'gyur (*dpe bsdur ma*), vol. 77, 8-10.

⁸⁷ *Sum cu pa'i tshig le'ur byas pa*, Bstan 'gyur (*dpe bsdur ma*), vol. 77, 3-6.

⁸⁸ The eight *Prakaraṇa*: 1) *Sūtrālaṃkārabhāṣya*; 2) *Dharmadharmatāvibhāga-vṛtti*; 3) *Madhyāntavibhāgaṭīkā*; 4) *Vyākhyāyukti*; 5) *Karmasiddhiprakaraṇa*; 6) *Pañcaskandhaprakaraṇa*; 7) *Viṃśatikāvṛtti*; 8) *Triṃśikākārikā*. See Lcang skya Rol pa'i rdo rje, *Grub mtha' thub bstan lhun po'i mdzes rgyan* (Beijing: Krung go'i bod kyi shes rig dpe skrun khang, 1989), 107.

⁸⁹ The *Seven Treatises on Valid Cognition*: 1) *Sambandhaparikṣhāvṛtti* (*Analysis of Relations*); 2) *Pramāṇaviniścaya* (*Ascertainment of Valid Cognition*); 3) *Pramāṇavārttikakārika* (*Commentary on Dignaga's Compendium of Valid Cognition*); 4) *Nyāyabinduprakaraṇa* (*Drop of Reasoning*); 5) *Hetubindunāmaprakaraṇa* (*Drop of Reasons*); 6) *Samtānāntarasiddhināmaprakaraṇa* (*Proof of Others' Continuums*); 7) *Vādanyāyanāmaprakaraṇa* (*Reasoning for Debate*).

dharma gathering in Chu mig, Gtsang. At the second dharma gathering, he grew to be a famous debater for his skill in answering questions. When opponents asked questions regarding any scriptural or logical reasoning, he could respond without impediment.

He studied different tradition of six union practice whatever exit in Tibet, and meditated at different locations on the northern range of mountains by switching places. Many non-humanbeing spirits have been attracted by the power of his meditation, among them, one called Jo mo nags rgyal invited him to Jo mo nang vally. He promised to her that he will go there after three years. After three years, he visited Jo mo nang vally and found the monastery. He gave teachings and instructions to numerous students, and began the new history of Jo nang philosophical school.⁹⁰

Kun spangs pa also broadly studied tantric teachings. In the beginning, he learned Kriya Tantras, such as the *Sarvamaṇḍalasāmānyavidhi-guhyatantra*.⁹¹ When it came to Carya Tantra, he studied *Mañjuśrī's Magical Emanation Net Tantra*⁹² and *Tantra of the Enlightenment of Mahavairocana*,⁹³ along with their commentaries. This way, he mastered the view, meditation, and conduct of Kriya and Carya Tantra. He also systematically studied Yoga Tantra and Anuttarayoga Tantra with Kun mkhyen Chos sku 'od zer (1214-1292: hereafter Chos sku 'od zer). In a place called Rnam rgyal in the Mdog region, he offered commentaries on works such as the *Daśasāhasrikā-*

⁹⁰ 'Gos Lo tsā ba Gzhon nu dpal, *The Blue Annals*, tr. George N. Roerich (Calcutta: Royal Asiatic Society of Bengal, 1949), 772.

⁹¹ *Dkyil 'khor thams cad kyi spyi'i cho ga gsang ba'i rgyud, Bka' 'gyur (dpe bsdur ma)*, vol. 96, 509-71.

⁹² *Māyājāla-mahātantrarāja-nāma, Bka' 'gyur (dpe bsdur ma)*, vol. 83, 308-403.

⁹³ *Mahāvairocanābhīṣambodhivikurvātī -adhiṣṭhānavaipulya-sūtra-indrarājā-nāma-dharmaparyāya, Bka' 'gyur (dpe bsdur ma)*, vol. 86, 436-693.

*prajñāpāramitā-sūtra*⁹⁴ to ‘Gro mgon Chos rgyal ‘Phags pa (1235-1280: hereafter ‘Gro mgon chos ‘phags), and in return requested the *Purification Tantra Sarv*, the *Śrī-paramādya-nāma-mahāyānakalparājā*,⁹⁵ along with their initiations and ceremonial means of accomplishment.

Furthermore, he studied many teachings, such as *Commentary on Profound Instructions*,⁹⁶ *Svacittaviśrāmopadeśapañcaviṃśatikāgāthā-nāma*,⁹⁷ etc., with Khro phu Sems dpa’ chen po Bsod nams seng ge (thirteenth century: hereafter Khro pu Sems dpa’ chen po). His choice of Jo mo nang as his long time place for practice and residence was made upon advice given by Khro phu Sems dpa’ chen po. He praised Khro phu Sems dpa’ chen po with the following verse:

I pay homage to (Khro phu Sems dpa’
chen po) whose effortless wisdom and
compassion save sentient beings;
In whose realization all phenomenal
existence appears as Mahāmudrā,
And who without moving from the sphere
of inseparable samsara and nirvana,
Teaches sentient beings how to learn and
practice Mahāmudrā.⁹⁸

The Blue Annals has a different view regarding the reason why Jo mo nang vally became his permanent residence and the seat for the monastery. Kun spangs pa studied

⁹⁴ *Ārya-daśasāhasrikā-prajñāpāramitā-nāma-mahāyāna-sūtra*, *Bka’ ‘gyur (dpe bsdur ma)*, vol. 31, 530-749.

⁹⁵ *Śrī-paramādya-nāma-mahāyānakalparājā*, *Bka’ ‘gyur (dpe bsdur ma)*, vol. 85, 447-502.

⁹⁶ *‘Phags pa klu sgrub kyi zhal snga nas mdzad pa’i man ngag zab mo*, *Bstan ‘gyur (dpe bsdur ma)*, vol. 120, 696-713.

⁹⁷ *Rang gi sems ngal gso ba’i man ngag tshigs su bcad pa nyi shu rtsa lnga pa*, *Bstan ‘gyur (dpe bsdur ma)*, vol. 25, 523-526.

⁹⁸ Byang sems Rgyal ba ye shes, *Dpal dus kyi ‘khor lo jo nang pa’i lugs kyi bla ma brgyud pa’i rnam thar*, 106. See the original: *snang srid phyag rgya chen por rang shar zhing // ‘khor ‘das dbyer med dbyings las ma g.yos zhing // phyag chen gsan bsgrub ‘gro la ston mdzad pa // rtsol bral mkhyen brtses ‘gro skyob la phyag ‘tshal //*.

whatever different traditions of the six union practice existed in Tibet, and meditated, shifting from place to place, in the northern range of mountains. Many non-human spirits were attracted by the power of his meditation. Among them, one called Jo mo nags rgyal invited him to Jo mo nang vally. He promised to her that he would go there after three years. After three years, he visited Jo mo nang vally and founded the monastery. He gave teachings and instructions to numerous students, and began the Jo nang philosophical school.⁹⁹

Kun spangs pa met his guru, Chos sku 'od zer, once more, and received initiation into Hevajra and learned the *Hevajra Tantra* according to the commentaries in the Rngog and 'Khon traditions from him. At Chu mig bde chen, he received complete teachings on *Hevajra Tantra* from 'Gro mgon chos 'phags. Later, he was invited to Rkyang 'dur, the principal monastery of master 'Jam dbyang gsar ma (thirteenth century), in the upper reaches of Myang valley. There, he was welcomed by 'Jam dbyang gsar ma's nephew and the local ruler, Seng ge mgon po (thirteenth century), his ministers, and other faithful students and patrons. They offered him seven monasteries that were under the auspices of Rkyang 'dur and asked him to accept the monastic seat. Kun spangs pa accepted their faithful request for the benefit of the Buddhist teachings and for wellbeing of sentient beings. Later he gave teachings on various subjects, including *Prajñāpāramitā*, the six collections of reasonings on Madhyamaka,¹⁰⁰ *Pramāṇaviniścaya*,¹⁰¹ *Treasury of Valid*

⁹⁹ 'Gos Lo tsā ba Gzhon nu dpal, *The Blue Annals*, 772.

¹⁰⁰ C. Lindtner, *Nagarjuniana: Studies in The Writings and Philosophy of Nāgārjuna*, vol. 4 (Copenhagen: Akademisk forlag, 1982).

¹⁰¹ T. Tomabechei, E. Steinkellner, and P. Hugon, *Dharmakīrti's Pramāṇaviniścaya*, ed. Toru Tomabechei, Ernst Steinkellner, and Pascale Hugon, vol. 8 (Vienna: Austrian Academy of Sciences, 2007).

Cognition,¹⁰² etc.

The Blue Annals also give detailed information about his life in Rkyang ‘dur monastery. While staying in this monastery, he studied a lot of *piṭakas* and mastered them, and also trained many monks by giving lectures in the monastery. He was famous for his talent in debate and as an eloquent speaker. During this period, he studied with Chos sku ‘od zer, receiving from him a complete exposition of *Kālacakra*. He requested instructions from Chos sku ‘od zer, and practiced meditation seriously, which led him to open many entrances of *samādhi-dvārs*. Under the influence of Chos sku ‘od zer, he stopped all teaching and study activity, and concentrated fully on meditation. Thus he became well known as Kun spangs pa, “one who gives up everything.”¹⁰³

Later, having seen Gyi jo’s (?) old translation of *Kālacakra*, he set his mind on creating a summary of the profound meaning of the *Kālacakra Tantra* and its commentary, and then taught it to his students. In order to fulfill his wish, he constantly prayed and kept a volume beside his pillow. As a result, all the Rigs ldans appeared in his dreams and encouraged him to summarize the texts under the title “*Collection of Trainings*.” Some others encouraged him to use the title “*Collection of All Vehicles*.” As he wished to collect the essence of the *Kālacakra Tantra*, many good signs occurred at the beginning.

Later, in order to return to Jo mo nang, he first visited Nag phug monastery. He was invited to Jo mo nang by the abbot, Gtsug mgon (thirteenth century), and other masters, and stayed in Seng ge rdzong. Since Jo mo nang valley was a monastic seat of previous Bka’ brgyud pa masters, Kun spangs pa also paid great honor to those masters in

¹⁰² Sa skya Paṇḍita Kun dga’ rgyal mtshan, *Tshad ma rigs pa’i gter* (Simtokha: s.n., 1976).

¹⁰³ ‘Gos Lo tsā ba Gzhon nu dpal, *The Blue Annals*, 771-72.

Nag phug. Masters Nang mgon (thirteenth century) and Gtsug mgon, and their students and attendants considered Kun spangs pa to be a guru, and requested him to remain there permanently to bring benefit to beings. At this point, Jo mo nang valley had become a common ground for dharma practitioners from all over Tibet. Because good omens of respectful invitation by preexisting local deities and the good omen of naturally gathered requests from all masters (from Nag phug, etc.) appeared, master Kun spangs pa was pleased and decided to live there permanently. Many followers were attracted from everywhere and he gave teachings in whatever way possible.

Rgyal ba ye shes¹⁰⁴ was one of most important students of Kun spangs pa. He was born in a village called Sngo mdo in the region of Su ‘bor sgang chung in greater Khams area. His father, Shes rab ‘bar, and mother, Mdog gza’, both had strong faith in the three jewels, and were keen to help poor people. When Rgyal ba ye shes was thirteen years old, Karma Paksi (1204-1283) visited the area, and his family went to receive Karma Paksi’s blessing. However, Rgyal ba ye shes and his younger sister stayed at home to watch over the house. On that day, the young boy, wishing he could join Karma Paksi’s attendants or become his student, went to the top floor of his house and watched for his parents’ return from the gathering. During the teaching session, Karma Paksi publicly said, “Patron Shes rab ‘bar, please offer your second son to me. There will be significant benefit.” Shes rab ‘bar loved his son so much that he was not willing to offer him. He replied humbly, “I will offer you anything other than my son.”

The Blue Annals also recorded this occasion regarding the unwillingness of his

¹⁰⁴ Mnga’ ris chos rje Phyogs las niam rgyal, *Byang sems rgyal ba ye shes kyi rnam thar* (TBRC accession number W1CZ1869).

father. Karma Paksi insisted that Rgyal ba ye shes's father offer his son to him in spite of the father's strong unwillingness. He trained the boy with his own doctrines and looked after him regarding all daily expenses. Later, Rgyal ba ye shes visited Jo mo nang vally and received all the teachings and instruction of Kun spangs pa, and put them completely into practice.¹⁰⁵

Then Shes rab 'bar secretly sent his son to the forest with two helpers. Karma Paksi further responded accusingly, "Your other offerings are useless. If you want to offer your son, please do so today. If you don't, I will dispatch gods, demons, and men to punish you. Just see what will happen to your house today, and consider carefully." Others advised Shes rab 'bar, saying, "Many have tried to influence Karma Paksi in order to get their boys in among his attendants, but have been unable to do so. Here the Lama speaks to you earnestly, seemingly with great care for your son. It seems that you should send your son to be his attendant."

Due to the combination of the Lama's accusation and the advice of his compatriots, Shes rab 'bar changed his mind and called his son back from forest. He brought his son to Karma Paksi on the same day. Karma Paksi carefully examined the boy, and allowed him to join his tea servers.

Later, when Karma paksi saw his older attendants forcing young Rgyal ba ye shes to carry hats and clothes, he chastised them: "I didn't bring him to be a servant for the likes of you. I brought him, with great difficulty, to fulfill a specific purpose. So none of you are to mistreat him."

Rgyal ba ye shes received the novice ordination in the presence of masters Blo gros seng ge (Karma Paksi's younger brother) and Mdog Śākya byang chub (thirteenth

¹⁰⁵ 'Gos Lo tsā ba Gzhon nu dpal, *The Blue Annals*, 772.

century). After coming to Dbus, he was Karma paksi's direct tea server, from age sixteen to eighteen. According to the biography composed by Rang byung rdo rje, Rgyal ba ye shes received extensive teachings in the Karma Bka' rgyud pa tradition. Later, Rgyal ba ye shes went to Gsang phu monastery, where he received full ordination in the presence of masters 'Od zer mgon po (thirteenth century), Zul phu ba Yon tan grags pa (thirteenth century), and Bsod nams rin chen (thirteenth century). He studied *Abhisamayālaṃkāra* and *Bodhicaryāvatāra* there with abbot 'Od zer mgon po. Around this time, Rgyal ba ye shes visited the Gtsang region, where he studied the Bka' gdams pa tradition's instruction on the stages of the path for the three levels of a person, which originated with Atiśa, with the great abbot Gya' lung ba (thirteenth century).

He met 'Gro mgon chos 'phags and requested teaching on the cultivation of bodhicitta according to the Madhyamaka tradition. Furthermore, he studied many teachings with master G.ya' lung pa, including the five philosophical works of Maitreya,¹⁰⁶ *Yogacarabhumī*, Asanga's two compendia,¹⁰⁷ and the Eight Prakaraṇa of Vasubhandhu, etc. Later, he travelled to Sa skya, where he again met 'Gro mgon chos 'phags again, who happily granted him initiation into *Cakrasaṃvara Tantra* in the lineage of Vajraghaṇṭapāda, and taught its relevant instructions. He also granted initiation into Mahāmudrā, and taught its related instructions.

At Sa skya, Rgyal ba ye shes sought vast teachings with many great masters. In the beginning he studied *Sūtrasamuccaya*,¹⁰⁸ five profound *sūtra*, six collections of

¹⁰⁶ Asaṅga, *Byams chos sde lnga* (Pe cing: Mi rigs dpe skrun khang, 1998).

¹⁰⁷ The two texts composed by Asanga: Gajin Nagao, *An index to Asaṅga's Mahāyānasamgraha*, vol. 9 (Tokyo: The International Institute for Buddhist Studies, 1994). See also: Prahlāda Pradhāna, *Abhidharma samuccaya of Asaṅga*, vol. 12 (Santiniketan: Visva-Bharati, 1950).

¹⁰⁸ *Sūtrasamuccaya*, *Bstan 'gyur (dpe bsdur ma)*, vol. 64, 433-599.

reasonings on Madhyamaka, *Prasannapadā* (*Tshig gsal*), etc., with master ‘Jam dbyang (thirteenth century). At one point, master ‘Jam dbyangs said, “I have seen many masters. But I haven’t seen anyone like this master who is able to understand meaning of ultimate reality without prejudice.”

In addition, Rgyal ba ye shes studied with the translator Grags pa rgyal mtshan (1242-1346) the great commentary on *Two Segments*,¹⁰⁹ and *Śekkoddeśa*.¹¹⁰ In particular, Rgyal ba ye shes met Kun spangs pa, with whom he studied and received initiation into a complete form of *Kālacakra*, the six yogas¹¹¹ that are a profound instruction and path, *Tantrottara*¹¹² related to the six yogas, *Sekhoddeśa*, being a commentary on the root text, the root text and *Mūlatantrahṛīdayasaṃgrahābhīdhānottaratantramūlamūlavṛitti*,¹¹³ *śrī-kālacakropadeśayogaśaḍaṅgatantrapañjikā-nāma*,¹¹⁴ the root text and commentary on the transmission of Dus ‘khor zhabs, six yogas transmitted from Kha che Paṇ chen, Six yogas from Abhayākara, Tsa mo Paṇ chen’s expanded six yogas.

Rgyal ba ye shes sought extensive training in *tantra* from his root guru, Kun spangs pa. He received teachings on Gyi jo lo tsā ba’s six yogas, ‘Bro lo tsā ba’s (?) six yogas with four aspects of *sādhana* practice, six yogas from ‘Bro shes rab grags (thirteenth century), the extensive, intermediate, and abbreviated six yogas from master

¹⁰⁹ *Hevajra-nāma-mahātantrarājadvikalpamāyasya pañjikā-smṛitipāda-nāma*, *Bstan ‘gyur (dpe bsdur ma)*, vol.2, 1111-1228.

¹¹⁰ *Śekkoddeśa*, *Bka’ ‘gyur (dpe bsdur ma)*, vol.77, 37-53.

¹¹¹ *Sbyor ba yan lag drug pa’i man ngag*, *Bstan ‘gyur (dpe bsdur ma)*, vol.7, 1413-19.

¹¹² *Tantrottara*, *Bka’ ‘gyur (dpe bsdur ma)*, vol. 81, 584-606.

¹¹³ *Mūlatantrahṛīdayasaṃgrahābhīdhānottaratantramūlamūlavṛitti*, *Bstan ‘gyur (dpe bsdur ma)*, vol. 9, 1448-1720.

¹¹⁴ *Dpal dus kyi 'khor lo'i man ngag sbyor ba yan lag drug gi rgyud kyi dka' 'grel sbas pa mig 'byed*, *Bstan ‘gyur (dpe bsdur ma)*, vol. 7, 1421-78.

Yu mo ba Mi bskyod rdo rje (1027-?: hereafter Yu mo), six yogas from master ‘Jam dbyang gsar ma, etc. In this way, Rgyal ba ye shes received extensive training in the six yogas, completely mastering their terminology and meaning. Kun spangs pa commented about his disciple Rgyal ba ye shes, “No one could investigate this great being’s spiritual power or mental capacity.”¹¹⁵

In the course of Rgyal ba ye shes’ educational career, he also studied the non-dual *tantras*, including its commentaries and instructions, without bias toward any particular teaching. Later, Rgyal ba ye shes wished to go to a remote area and to seek a life-long retreat, but masters ‘Jam dbyangs and Kun spangs pa encouraged him to build a monastery and to teach rather than to stay quietly in a hermitage. Rgyal ba ye shes sought a good location, eventually settling in Bde chen, where he built his monastery. Both master ‘Jam dbyangs and Kun spangs pa came to Bde chen to consecrate the newly constructed monastery.

Kun spangs pa said to Rgyal ba’i ye shes, “Since I am getting older, I will stay in a secluded room and engage in retreat. Please hold the seat of Jo mo nang, and teach sometimes, providing whatever teachings the students request.”¹¹⁶

Kun spangs pa repeatedly asked Rgyal ba ye shes to become a lineage holder, but Rgyal ba ye shes didn’t accept the position, despite his teacher’s request. Rgyal ba ye shes was called to Jo mo nang just a few days before Kun spangs pa’s death, when he uttered these last words to Rgyal ba ye shes: “Now, I will go. Since last year, I have repeatedly asked you to take over this retreat place to allow me to relax, but you didn’t want to take

¹¹⁵ Mnga’ ris chos rje Phyogs las rnam rgyal, *Byang sems rgyal ba ye shes kyi rnam thar*, 10a.

¹¹⁶ *Ibid.*, 14a.

it. Now I have no other choice than you, so please take responsibility, and run this center as I have done in the past.”¹¹⁷

Having spoken, Kun spangs pa handed over to Rgyal ba ye shes important tantric implements—thangkas, kapala, texts, vajra, bell, etc.—and the monastic seat, students and patrons, appointing him his successor to the monastic seat. In this way, Rgyal ba ye shes became responsible for both Bde chen and Jo mo nang. He served in whatever capacity he could for the benefit of Jo mo nang, teaching extensively.

The Blue Annals specifies that Rgyal ba ye shes was fifty-seven when he took responsibility and Kun spangs pa handed over everything to him. Rgyal ba ye shes served in this position for eight years, attracting many masters, such as Lama Kun bsod pa (thirteenth century), and many high officials such as Byang rdor (Byang chub rdo rje, thirteenth century) and Yon btsun (Yon tan btsun pa, thirteenth century), who became his disciples. It is said that most of the disciples who received his instructions developed special experiences. At least, there were none who didn’t complete the signs of meditation.¹¹⁸

In latter part of his life, Rgyal ba ye shes visited Sa skya and Bde chen to say goodbye to all of his teachers and students. Finally, he founded a retreat place not very far from Jo mo nang—a cave about a two-day walk away—which he named “Chos dbyings.” When Rgyal ba ye shes had lived for five month as a hermit, his chief disciple, Mkhas btsun Yon tan rgya mtsho (1260-1327: hereafter Yon tan rgya mtso), came to ask him to return to Jo mo nang. Despite the frequent requests from both Bde chen and Jo mo nang,

¹¹⁷ *Ibid.*, 14b.

¹¹⁸ ‘Gos Lo tsā ba Gzhon nu dpal, *The Blue Annals*, 775.

he remained in retreat at Chos dbyings. Rgyal ba ye shes passed away in 1320.¹¹⁹

Yon tan rgya mtsho,¹²⁰ Rgyal ba ye shes' student, inherited the monastic seat of Jo mo nang after the master's passing. Yon tan rgya mtsho had been a friend of Rgyal ba'i ye shes, but later became his student. He was born in a place called Mkhar rnying in Mdog to a Rnying ma family. As a young boy, he sought vast knowledge in various different monastic centers, spending a lot of time in Mdar monastery. He received instruction in the profound path from Kun spangs pa, and his practice developed rapidly. Once, during a twenty-one-night meditation session, he achieved the ten signs of spiritual realization. Due to his extensive interest and diligence in study, there was no piece of teaching that he didn't receive. Furthermore, because of always purely maintaining his vows of ordination, the pleasant smell of ethical behavior permeated wherever he went.

In his early years, he studied the various texts with many masters in Sa skya, especially with master 'Jam dbyangs. He visited the Yuan court as an attendant to master 'Jam dbyangs, but returned to Dbus gtsang soon after with the master's permission.¹²¹

Later, he relied on Kun spangs pa with great respect and with humble disposition in accordance with the rules of *tantra*. After Kun spangs pa passed away, he relied on Rgyal ba ye shes just as he had previously relied on Kun spangs pa. When Rgyal ba ye shes passed away, he became his successor—a position he held for seven years, until Dol po pa was appointed to the post. Cyrus Stearns mentions that Yon tan rgya mtsho taught

¹¹⁹ Mnga' ris chos rje Phyogs las rnam rgyal, *Byang sems rgyal ba ye shes kyi rnam thar*, 29b.

¹²⁰ Blo gros don yod, *Bde bar gshegs pa'i ring lugs spyi dang bye brag rgyud thams cad kyi rgyal po dpal dus kyi 'khor lo'i chos skor gyi byung ba brjod pa thub bstan mdzes par byed pa'i rgyan aindrnila'i phra tshom*, 448.

¹²¹ 'Gos Lo tsā ba Gzhon nu dpal, *The Blue Annals*, 775.

many profound instructions to Dol po pa and gave the seat of Jo nang to him according to an auspicious dream he had when Dol po pa came to Jo nang for the first time.¹²² Yon tan rgya mtso passed away at the age of sixty-eight, in 1327.

Dol po pa¹²³ was the principal disciple of Yon tan rgya mtsho. He was to father Ye shes dbang phyug and mother Lha mo tshul khriims rgyan in the Dol po area of Mnga' ris, near the border of Nepal. There appears a prophecy regarding Dol po pa's birth in a *tantra* called *Uṣṇīṣavijayā*:

When one thousand five hundred years has elapsed
After the Tathāgata has passed into nirvana,
A virtuous striver who will uphold the doctrine
Will appear in the land of red face.
A son with a name of Buddha will be born
To father Ye shes dbang phyug and mother Tshul khrim rgyan,
In the town of Kayori, where the rivers are decorated with beautiful trees.
He will establish a victory banner of my teaching,
Blow the Dharma conch, and wave the Dharma flag.¹²⁴

Dol po pa began to study Rnying ma teachings with his uncle Byang chub seng ge (thirteenth century) when he was five years old. He already had a very good grasp of his family's educational tradition at the age of ten. He wasn't content with his education, one day he visited Skyi ston 'Jam dbyans grags pa (thirteenth century: hereafter Skyi ston) in the upper valley of Glo bo. Within one month, he had mastered the nature of debate and

¹²² C.R. Stearns, *The Buddha from Dolpo*, 16.

¹²³ Rigs ldan Rgyal ba Jo nang dpal bzang po, "Chos rje kun mkhyen chen po yab sras bco lnga'i rnam thar nye bar bsdus pa ngo mtshar rab gsal," 143-48.

¹²⁴ *Ibid.*, 144. There was no *tantra* called *Uṣṇīṣavijayā*, and such a prophecy on Dol po pa has not been found in the *Bka'* 'gyur. See the original: *bder gshegs mya ngan 'das 'og nas // lo ni stong phrag phyed rang tshe // gdong dmar yul nas nga 'dra ba'i // bstan pa 'dzin pa'i dge sbyong zhig // chu bo ljon shing 'phreng mdzes su // ka yo ri grong khyer du // yab ni yes shes dbang phyug ste // yum ni tshul khriims rgyan zhes grags // sras ni sangs rgyas ming can 'byung // nga yi bstan pa'i rgyal mtshan btsugs // chos kyi dung 'bud dar phyar 'gyur //*.

its application, and had highly developed his skill in debate. When Dol po pa was eleven, he received the novice ordination from abbot Tshul khrims snying po (thirteenth century), and was given the ordination name Shes rab rgyal mtshan Dpal bzang po. After he received his vows, he studied *kārikā* and its commentary as well as all the rules of ethical discipline. From that time he became the best among monks who bore the vows of individual liberation.

Around this time, Dol po pa learned *Pramāṇavārtika*, *Abhidharmakośa*, and *vinaya* with Skyi ston and others, and his knowledge on these topics rapidly increased. According to Cyrus Stearns, Dol po pa studied with Skyi ston. We don't know the specific location of their meeting, but he also studied with Bcom ldan rig pa'i ral gri (1227-1305: hereafter Bcom ldan rig ral). Both of these masters are included among the *gzhan stong* masters.¹²⁵ According to Cyrus Stearns, Dol po pa became a monastic seat holder of Sa skya monastery at the age of twenty-eight, and was a famous scholar of Sa skya tradition.¹²⁶ He became an expert in every subject he learned. He also studied with Lama Bdag chen pa (thirteenth century), who was the throneholder of Sa skya at the time. While Dol po pa was studying in Sa skya he debated Lama Seng ge dpal (fourteenth century), Rin chen ye shes (fourteenth century), Gling ston Śākya gzhon nu (fourteenth century), Gung thang pa Don grub (thirteenth century), Lama Rgya ston Bsod nams rin chen (thirteenth century), Gnas rnying Dka' bzhi pa (thirteenth century), Zha lu Byang ston (thirteenth century), Khro phu Rin thigs pa (thirteenth century), Bla chos pa (thirteenth century), Zur chos pa (thirteenth century), etc. As a result, no matter whether these

¹²⁵ C.R. Stearns, *The Buddha from Dolpo*, 12.

¹²⁶ *Ibid.*, 15.

scholars were questioner or respondent in debate, Dol po pa outshone them. As a result, Dol po pa's fame spread everywhere.

Dol po pa received full ordination in the presence of great abbot Bsod nams grags pa (thirteenth century) when he was twenty-four years old. Cyrus Stearns mentions that Dol po pa and Bu ston received their monastic vows from the same teacher, a master called Bsod nams grags (thirteenth century) who came from Chos lung monastery.¹²⁷ He studied the four sections of *vinaya* and became an expert in the subject. When Dol po pa was twenty-five years old, he held the seat of Jo nang monastery, lecturing to a thousand monks on the subjects of *Abhisamayālaṅkāra*, *Pramāṇavārtika*, *Abhidharma*, and *vinaya*. After his lectures, senior scholars were amazed by his talent and commented: "There is no one who can lecture like this! It is impossible that someone as young as he could. He must be an emanation!" He became a holder of a monastic seat at Sa skya at the age of twenty-nine, and established summer and winter teaching sessions.

Having heard the story of spiritually realized practitioners at Jo mo nang valley, Dol po pa was moved and developed admiration for them. Due to his deep conviction about the greatness of meditation at Jo mo nang, tears welled up uncontrollably in his eyes. Dol po pa went to Jo mo nang when he was thirty-one. Upon meeting with master Yon tan rgya mtsho, he requested various profound instructions from him, including teachings on the six yogas, and when he practiced them his spiritual experience increased with his effort. Dol po pa stayed in Skyid phugs cave with Chos grags dpal, whom he taught many *tantras* and their commentaries. When Dol po pa was thirty-three years old, he began to give regular summer and winter teachings. He became Yon tan rgya mtsho's successor at Jo nang monastery when the latter passed away. He was only thirty-five years

¹²⁷ *Ibid.*, 14.

old at the time.

One of the greatest achievements of Dol po pa's life was the construction of the great *stūpa* that housed a hundred thousand images. This *stūpa* was built in commemoration of his master, Yon tan rgya mtsho. To build the *stūpa*, stones, timber, and barley were gathered and transported with horse and mules. During the day, men would work at the construction site, but at night, *nāgas* and non-humans would continue the construction work. Eventually, a beautiful and magnificent *stūpa* was magically built. At that time, Dol po pa publicly taught the eighteen sections of *Kālacakra*, *Teaching of Mountain Hermit*, a commentary on *Prajñāpāramitā*, twenty five kinds of different prayers, twenty three kinds of teachings on *Avalokiteśvara*, nineteen kinds of teachings on praises, five kinds of teachings related to the great *stūpa*, etc. Dol po pa spread Buddha's message to fortunate disciples with these public talks.

In the year of 1334, Dol po pa requested his two disciples Ma ti Paṇ chen and Lo tsā ba Blo gros dpal (?-1354: hereafter Blo gros dpal), to revise the translation of *Kālacakra*. Later, based on this newly revised translation, he composed a summery text (*Bsdus don*) on the *Vimalaprabhā*.¹²⁸ Cyrus Stearns mentions that the *Kālacakra Tantra* was not translated into Tibetan until 11th century. Dol po pa was not satisfied with previous existing translations, and felt that the old translations had not fully comprehended its profound meaning. So he requested his two disciples to revise the translations of *Kālacakra Tantra* and *Stainless Light* to make its meaning definitive to the whole Tibetan intellectual community, as well as to the meditation tradition. From this perspective, he attempted to express the true meaning of *Kālacakra Tantra* by correcting

¹²⁸ 'Gos Lo tsā ba Gzhon nu dpal, *The Blue Annals*, 776.

previous mistakes and contributing a new translation, which he considered to be the correct one.¹²⁹ Further, He composed numerous texts in which he promoted his philosophical view. Among his writings, the *Teaching of Mountain Hermit* is the most important text to explain his newly discovered philosophical understanding. At once, he said: “It seems to me, that having created Mt. Meru, the ocean gushed forth”.¹³⁰ Here, “Mt. Meru” refers to the great *stūpa*, and “the ocean” refers to the *Teaching of Mountain Hermit*. As his influence spread throughout the Dbus and Gtsang region, many scholars disagreed with him and came to debate the subject.¹³¹

Later, Dol po pa retired from his position and Blo gros dpal was appointed as his successor at Jo nang. Since Blo gro dpal was now responsible for daily teachings at Jo nang, Dol po pa had more time to concentrate on his own practice, and devoted himself to meditation. Meanwhile, the fame of Dol po pa spread everywhere, even to China, where the emperor dispatched envoys to invite him when he was fifty-three years old.

When Dol po pa was sixty-three, Blo gros dpal passed away and master Mnga’ ris chos rje, another of Dol po pa’s principal student, was appointed his successor at Jo nang. In 1358, Dol po pa visited Lhasa with a large retinue. He spent two years there, making extensive offerings to the two Buddha statues and giving teachings. In 1360, master Smon lam dpal ba (fourteenth century) led a group of monks from Jo nang to Lhasa to welcome Dol po pa’s return to the valley. When Dol po pa passed away in 1361, he was seventy years old; all of his wishes were fulfilled at that time.

Dol po pa had thirteen principal disciples, whose knowledge and enlightened

¹²⁹ C.R. Stearns, *The Buddha from Dolpo*, 5.

¹³⁰ ‘Gos Lo tsā ba Gzhon nu dpal, *The Blue Annals*, 776.

¹³¹ *Ibid.*, 776-77.

deeds are said to have equaled his own:

1. Chos grags dpal
2. Blo gros dpal
3. Ma ti Paṇ chen
4. Mnga' ris chos rje
5. 'Bri gung lo tsā ba
6. Zhang ston rgya bo Bsod nams grags pa (1280-1359/60: hereafter Zhang ston rgya bo)
7. Nya dbon
8. Thang po che Blo gros dpal (1307-1386: hereafter Thang po che)
9. Sman chu kha ba Blo gros rgyal mtshan (1278-1353)
10. Rin chen tshul khrims dpal bzang po (1285-1356)
11. Gha rung pa
12. Phun tshogs dpal bzang po (1298-1377)
13. Thang ston chung ba Blo gros dpal (1313-1391)

Chos grags dpal¹³² was born in Ra lung to father Ratna mati and mother Ye shes sgron in 1283. The entire family was very happy to have the new baby and so threw a huge party in celebration. Blo gros dpal was able to read and write by the age of five. He received the layperson's vows at the age of seven. He not only practiced ethical discipline, but memorized *Byams chos sde lnga*. He received novice ordination at the age of eight in the presence of the great abbot Don grub dpal at Gung thang monastery, and was given the ordination name of Chos grags dpal bzang po. He deeply studied *vinaya* with Don grub dpal, including the fifty *kārikās* (*Dge sbyong gi kā ri kā lnga bcu pa*).¹³³ He further studied *Treasure of Logic and Epistemology*, *Pramāṇaviniścaya*, and *Abhidharma* at Gung thang.

Later, he visited Sa skya, where he studied the *Abhisamyālaṅkāra*, *Pramāṇavārttika*, and *Bodhicaryāvatāra* with 'Jam dbyangs Chos kyi rgyal mtshan

¹³² *Ibid.*, 149-155.

¹³³ *Dge sbyong gi kā ri kā lnga bcu pa*, *Bstan 'gyur (dpe bsdur ma)*, vol.93, 733-93.

(fourteenth century), and also began teaching *Pramāṇavārttika* to young students. Sa skya scholars acknowledged his scholarship and his reputation spread everywhere.¹³⁴ When he was twenty-one years old he visited Zha lu monastery, where he studied *One hundred initiations* (*Dbang brgya rtsa*), *One hundred Mi tra*,¹³⁵ *Vajramāla*, *Hevajra-nāma-mahātantrarājadvikālpamāyasya pañjikā-smṛitipāda-nāma*,¹³⁶ and many other instructions with Bu ston. In addition, he visited Gsang phu, where he studied Sanskrit grammar, Lañca script, and *Mañjuśrīmūlatantra*¹³⁷ in the presence of Thar pa lo tsā ba Nyi ma rgyal mtshan (thirteenth century). When he was twenty-three years old, he visited Jo nang monastery where he became a fully ordained monk in the presence of Yon tan rgya mtsho, and received the *Kālacakra* initiation, its commentary, and many instructions. He gained great spiritual experience and realization through his practice of *Kālacakra*.

When he was twenty-five, he visited 'Dzum chos lung, where he received training in *Śrī-dākārṇava-mahāyoginī-tantrarāja-nāma*, *Purification Tantra*, the commentary of *Mañjuśrī-nāma-saṃgīti*¹³⁸ by Dus zhabs pa, and the *Śekhodeśa* of Nāropā from master 'Dzum pa (thirteenth century).¹³⁹ Dol po pa also attended these teachings with master 'Dzum pa. Chos grags dpal and Dol po pa had long discussions about dharma, through which he realized that Dol po pa's knowledge had been accumulated during many lives as

¹³⁴ Rigs ldan Rgyal ba Jo nang dpal bzang po, "Chos rje kun mkhyen chen po yab sras bco lnga'i rnam thar nye bar bsdus pa ngo mtshar rab gsal," 150.

¹³⁵ *Mi tra brgya rtsa*, in the *Mngon par rtogs pa mi tig gi phreng ba* (tbrc, dbu can text), vol.23, 467.

¹³⁶ *Hevajra-nāma-mahātantrarājadvikālpamāyasya pañjikā-smṛitipāda-nāma*. *Bstan 'gyur (dpe bsdur ma)*.

¹³⁷ *Ārya-mañjuśrīmūlatantra*, *Bka' 'gyur (dpe bsdur ma)*, vol. 88. 354-938.

¹³⁸ *'Phags pa 'jam dpal gyi mtshan yang dag par brjod pa'i phan yon gyi 'grel ba*, *Bstan 'gyur (dpe bsdur ma)*, vol.8, 618-743.

¹³⁹ *Śekhodeśa*, *Bka' 'gyur (dpe bsdur ma)*, vol.77, 37-53.

a paṇḍita, and that his knowledge was as vast as the sea, while his own was merely like a pond. When a tearful Chos grags dpal requested teachings, the two had the following exchange:

Dol po pa said, “Since I am a beggar who has renounced the world, there is no way that I could become your teacher. You are most kind, given that you yourself have widely studied the Buddhist teachings.” Prostrating, Chos grags dpal begged, “Wherever I have been in Dbus and Gtsang, I have never encountered anyone with vast qualities such as yours. Please teach me from today without ever parting from me.” Dol po pa replied, “In that case, I will offer you guidance after having given you finger-pointing instruction on Kālacakra.”¹⁴⁰

From that point on Dol po pa and Chos grags dpal stayed together for twelve years in Skyid phug cave unbeknown to others. He studied *Great Calculation of the Doctrine That Has the significance of a Fourth Council, Pañcagrahapratigaṇanopadeśa-nāma*¹⁴¹ etc., with Dol po pa. He also studied *the Bodhisattva Trilogy, Vajramāla, Abhisamaya-alāṅkāra, Pramāṇavārtika, Abhidharma, Vinaya, Bodhigarbhedriṣṇa-lakṣa-dhāraṇī*,¹⁴² different types of instructions, initiations, fire puja, naked instruction of *Six Yogas of Nāropā*,¹⁴³ etc. All in all, he received every teaching that Dol po pa knew.

When Dol po pa was building the *stūpa*, Chos grags dpal donated three hundred packs of barley, nine *srang* of gold, and served as a supervisor at the construction site. Once, master Ye shes dpal (fourteenth century) invited Chos grags dpal and offered him

¹⁴⁰ Rigs Idan Rgyal ba Jo nang dpal bzang po, “Chos rje kun mkhyen chen po yab sras bco lnga’i nam thar nye bar bsdus pa ngo mtshar rab gsal,” 151.

¹⁴¹ *Gza’ lnga so so’i rtsis kyi man ngag ces bya ba, Bstan ‘gyur (dpe bsdur ma)*, vol.7, 1589-95.

¹⁴² *Bodhigarbhedriṣṇa-lakṣa-dhāraṇī, Bka’ ‘gyur (dpe bsdur ma)*, vol.88, 22-64.

¹⁴³ *The Practice of The Six Yogas of Naropa*, tr. and ed. Glenn H. Mullin (Ithaca: Snow Lion Publications, 2006).

Chu bzang monastery, where he established a tradition of learning *Pramāṇavārttika* and *Pramāṇaviniścaya*. He taught there for three years. It was around this time that Chos grags dpal visited China on behalf of Dol po pa, displaying various spiritual powers at court. It is said, for example, that a *campaka* flower¹⁴⁴ grew and blossomed in each of his footprints when he walked, and that a radiant light shone in the emperor's palace while he was there. He remained in the court for seven months, giving teachings to an audience headed by the emperor. He was said to have read emperor's and others' minds with high perception, knowing whatever they thought. At the emperor's request, he composed the story of Dol po pa's prior lives, including a life story of fifth and eightieth in the series of genealogy. He returned to Tibet the following year.

Blo gros dpal¹⁴⁵ was already studying *Ārya-ḍākinīvajrapañjara-nāma-mahātantrarājakaḥpamukhabandha*, *Caturyoginīsamputa-tantra-nāma*, *Bodhicaryāvatāra*, *Kārikā* and its commentary at the age of eight. When he was nine he visited Rta nag, where he received the novice ordination in the presence of the abbot, and was given the ordination name Blo gros dpal. Later, he visited Gsang phu monastery and studied *Abhisamayālaṃkāra*, *Pramāṇavārttika*, and *Abhidharma* with abbot Tshul khrims bzang po (thirteenth century), remaining at Gsang phu until the age of fifteen. He visited Sa skya, where he studied the *Vinayavastu* with master Nam mkha' ye shes (thirteenth century), reaching a full comprehension of the ultimate message of the *vinaya*. His

¹⁴⁴ Campaka flowers is an evergreen tree up to 30m high, which is very common in Indian literature, and considered to be a auspicious flower. Different colours with yellow to orange fragrant flowers, aggregate dark fruits, grows wild all over India, also cultivated.

¹⁴⁵ Rigs ldan Rgyal ba Jo nang dpal bzang po, "Chos rje kun mkhyen chen po yab sras bco lnga'i rnam thar nye bar bsdus pa ngo mtshar rab gsal," 155-59.

scholarly career progressed at Sa skya, where due to his great effort and diligent study of all *sūtras*, *tantras*, and the *Abhisamayālaṃkāra* he earned the nickname of ‘Dharma eyed (Chos kyi spyān can).’ When he was twenty-five he visited Brag ram, where he studied Sanskrit, grammar, and Lañca script with Dpang lo tsā ba Blo gros brtan pa (1276-1342: hereafter Dpang lo tsā ba). He learned all of these subjects very quickly. At that time, Dpang lo tsā ba encouraged him, saying, “You have studied extensively, but now you should seek the profound inner teachings.”

Blo gros dpal asked, “Who has such supreme teachings?”

Dpang lo tsā ba replied, “The omniscient master of Jo nang (Dol po pa). A scholar such as he is difficult to find even in India.”

Hearing Dpang lo tsā ba’s great praise for Dol po pa, Blo gros dpal was very much moved. He visited Jo nang monastery to see Dol po pa, bringing such gifts as a white conch, etc. When Blo gros dpal reached Jo nang, Dol po pa lecturing on a tantric commentary to hundreds of great scholars. Blo gros dpal met with Dol po pa and had a pleasant conversation. He received initiations and instructions, and developed a many realizations through meditation practice. Furthermore, he studied such vast teachings as the *Bodhisattva Trilogy*, oral transmission, empowerment tradition, practice tradition, *Abhisamayālaṃkāra*, *Pramāṇavārttika*, *Abhidharma*, *vinaya*, etc. with Dol po pa.

Blo gros dpal took full ordination in the presence of Dol po pa when he was twenty-seven. On account of his pure practice on the basis of the *Vinayavastu*, a pleasant fragrance permeated his physical body and robes, and he became the best among the monks who practiced Vajrayāna. Dol po pa gave Blo gros dpal such gifts as a gold Maṇḍala, a dharma conch, and fine quality silks, etc., and requested that he give public

teachings to thousands of students. He was appointed holder of the monastic seat of Jo nang when he was forty-one, and maintained the position for seventeen years, turning the wheel of dharma. Blo gros dpal passed away when he was fifty-five years old, in 1354.¹⁴⁶

Ma ti Paṇ chen¹⁴⁷ was another famous student of Dol po pa. He was born in Mnga' ris in 1294 to father Bzod pa dpal and mother Pad ma btsun. His family was wealthy and had a high social status. As a young boy he was extremely intelligent and had a beautiful body. His house was filled with fragrant smells and the young boy spoke dharma language (*chos skad*). Having heard these auspicious signs, Siddha Bya rin pa (?) visited Ma ti Paṇ chen's home and saw the young boy. When Siddha Bya rin pa asked his parents about their willingness to offer the boy to him, Ma ti Paṇ chen's parents happily accepted Siddha Bya rin pa's request. When he was four years old, he was able to read Maitreya's five dharmas, and when he was seven, Siddha Bya rin pa gave his parents a *mdzo mo* and invited the young boy to his hermitage place, where he began teaching him. When Sa bzang Ma ti Paṇ chen was nine, he went to Rdo ra monastery and studied introduction to debate (*bgro gleng*), *Abhisamayālaṃkāra*, and *Pramāṇavārttika* for a year. When he was fifteen years old, he visited Snye thang, where he received novice ordination in the presence of abbot Bkra shis seng ge (thirteenth century) and was given the ordination name Blo gros rgyal mtshan dpal bzang po. Later, Ma ti Paṇ chen visited Rwa lung, where he studied *vinaya*, *Abhidharma*, *Pramāṇavārttika*, *Bodhicaryāvatāra*, etc., with master Ye shes rgyal mtshan (thirteenth century). He mastered these subjects and became a leading scholar at Rwa lung.

¹⁴⁶ *Ibid.*, 158.

¹⁴⁷ *Ibid.*, 163.

Furthermore, he visited Sa skya monastery and studied *Abhisamayālamkāra*, *Pramāṇavārttika*, *Abhidharma*, *Hevajra-nāma-mahātantrarājadvikalpamāyasya pañjikā-smīitinipāda-nāma*, *Ārya-dākinīvajrapañjara-nāma-mahātantrarājakaḥpamukhabandha*, *Caturyoginīsamputa-tantra-nāma*, etc. with master ‘Jam dbyangs chos kyi rgyal mtshan (fourteenth century), and became famous among the scholars in Sa skya. When he was twenty-one years old, he visited Glo bo steng chen and received various initiations and instructions. In addition, he visited Brag ram monastery, where he studied such teachings as *Mañjuśrīmūlatantra*, the teachings on Yamāntaka tradition, the teaching of Pacifier, naked instructions on *The Practice of Six Yogas of Nāropā*, etc., with Skyi ston Nyi ma rgyal mtshan (thirteenth century). Around this time, he visited Byang ngam ring monastery, where he studied such tantric teachings as *Cakrasaṃvara*, etc., with master Sangs rgyas bzang po (thirteenth century). Furthermore, he went to Stag lung monastery, where he studied *Abhisamayālamkāra* with master Rin chen bzang po (thirteenth century). Ma ti Paṇ chen earned the *Dka’bcu* degree at Stag lung.

When Ma ti Paṇ chen was twenty-five he visited Zhwa lu monastery, where he took full ordination in the presence of abbot Rin chen grags pa (thirteenth century). He became the best among monks who practiced tantric teachings. When he received the *tantra* of *Śrī-dākārṇava-mahāyoginī-tantrarāja-nāma* during summer teaching session at Zhwa lu, he heard about Dol po pa for the first time. As soon as he heard Dol po pa’s story, he developed strong faith and tearfully prayed to meet him.

At the end of his course of study at Zhwa lu, Ma ti Paṇ chen went to Jo nang accompanied by a monk. He reached Jo nang monastery one morning, just as the Dharma conch was being blown, which he considered to be a good omen. At that time, Dol po pa

was giving tantric teachings to about two hundred students and carried a *kapala*. Seated at the end of row of seated monks, Ma ti Paṇ chen listened to the teaching. Having heard Dol po pa's lecture, Ma ti Paṇ chen realized that he had not met any master like Dol po pa before, and could not hold back his tears of joy. Though none in the assembly recognized him, Dol po pa knew that Ma ti Paṇ chen had arrived, and stopped the lecture early that day. Dol po pa invited Ma ti Paṇ chen to his residence and welcomed him with great respect, even including the formal procession headed by burning incense, with monks carrying an umbrella over his head, and beating drums. When Ma ti Paṇ chen entered to Dol po pa's room, Dol po pa took off his hat and stood up from his seat to pay respect. Ma ti Paṇ chen prostrated to Dol po pa and offered him his gifts. Dol po pa greatly enjoyed their meeting, and their conversation carried on until dusk. Ma ti Paṇ chen studied with Dol po pa for a long time, learning everything that Dol po pa knew. Ma ti Paṇ chen also studied *The Principal of Astrology*¹⁴⁸ and *Śekhoddēśa* with Chos grags dpal and Blod gros dpal.

When Ma ti Paṇ chen was forty-three years old, he studied Sanskrit and Tibetan grammar with Dpang Lo tsā ba. Later, Zla ba rgyal mtshan (fourteenth century) invited Ma ti Paṇ chen to Sa bzang dga' ldan monastery, where he became the head tutor and taught all of the summer, autumn, and winter sessions. As a result, many students at Sa bzang dga' ldan became knowledgeable about Vajrayāna teachings. Master Zla ba rgyal mtshan offered him the monastery, including its land, and internal wealth. Since he lived at Sa bzang dga' ldan monastery for a long time, the monastery attracted scholars from Snar thang, Nag phug, Zha lu, Rwa lung, Snye thang, Sa skya, Gsang phu etc., who were

¹⁴⁸ Dol po pa Shes rab rgyal mtshan, "Rtsis kyi rgyu mtshan", in *the Gsung 'bum* (TBRC accession number W21208), vol. 7, 19-28.

keen to hear his teachings.

Ma ti Paṇ chen encouraged a local leader, Tol pa (fourteenth century), to build a *stūpa* as big as the *stūpa* at Jo nang. Yet, although Ma ti Paṇ chen and Tol pa measured the size of the *stūpa* three times, they failed to build theirs exactly the size of the Jo nang *stūpa*. When Ma ti Paṇ chen reported the fact to Byams gling Paṇ chen Bsod nams rnam rgyal (fourteenth century), he replied, “You cannot be compared with a Rigs ldan incarnate! Just build one as well as you can.” Ma ti Paṇ chen once implied that he was a reincarnation of Khro phu lo tsā ba Byams pa dpal (1173-1225); when commenting on his previous life he said, “There are a *Lcags spar khri*, Nāgārjuna’s meditation belt, and Saraha’s hand staff in the Khro phu *stūpa*, which I brought from India.” Ma ti Paṇ chen passed away when he was eighty-three years old, in 1376.

Mnga' ris chos rje¹⁴⁹ was born in Mnga' ris in 1306 to father Sbyin pa dpal and mother Ting 'dzin sgrol ma. When he was four years old he studied reading Tibetan with the monk Rin chen rdo rje (fourteenth century). He received initiation into *Vajramālā* from master Ratna bodhi (*Rin chen byang chub*). In addition, he studied Sanskrit grammar and literature with Paṇḍita Aumapati (?). He served attendant to Lama Byang chub dpal (fourteenth century) for eight years as he visited the Glo bo steng chen area of Gtsang. At that time Mnga' ris chos rje studied *Mūlamadhyamakakārika* and its commentary by Candrakīrti with the great scholar Gtsang nag pa (?).¹⁵⁰ When he was thirteen he had memorized the commentary of *Mūlamadhyamakakārikā*. Later, he received initiation into

¹⁴⁹ Rigs ldan Rgyal ba Jo nang dpal bzang po, “Chos rje kun mkhyen chen po yab sras bco lnga'i rnam thar nye bar bsdus pa ngo mtshar rab gsal,” 170.

¹⁵⁰ This is not the same person with Gtsang nang pa Brtson 'grus seng ge (12th century) who are the student of Phywa pa Chos kyi seng ge (1109-1169).

Cakrasaṃvara tantra in the lineage of Vajraghaṇṭapāda, initiation into the Sa skya tradition of *Ta ra* and the aural lineage of Cakrasaṃvara. He received initiation into and instruction in Vajrayogiṇī from master Tang shod pa, and grew famous when he studied *Pramāṇavārttika* and *Abhisamayālaṃkāra* with master Grags pa (fourteenth century) from ‘Phan yul.

At one point he was invited to Chu phug monastery by Lama Byang chub dpal (fourteenth century), where he became a seat holder. There he lectured on the *Mūlamadhyamakakārikā* of Nāgārjuna for two years. In 1325, Mnga’ ris chos rje visited Sa skya monastery, where he studied *Pramāṇavārttika* and *Abhisamayālaṃkāra* with master Kun dga’ blo gros (?-1327). In the fall of the same year, he visited Brag ram monastery and studied the *Abhisamayālaṃkāra*, *Pramāṇavārttika*, and *Abhidharma* with master Dkon mchog bzang po (fourteenth century). He became famous among the scholars in Brag ram for his excellent academic studies.

Mnga’ ris chos rje was a strong advocate of the *rang stong* view of Madhyamaka. At the age of twenty-one he visited Gung thang Chos skor gling monastery, where he received full ordination in the presence of abbot Don grub dpal (fourteenth century). He also visited such monasteries as Gsang phu, Zhwa lu, Snar thang, Dpal steng, and Khro phu, where he was further trained via debate, examination, and study, concluding a successful academic tour. Throughout his tour, he defeated opponents whenever he would debate, due to which he earned the nickname “Phyogs las rnam rgyal” (Victory over all Factions). His reputation spread throughout the region of Dbus gtsang. He visited Zhwa lu, where he studied once again the *Abhisamayālaṃkāra* with Bu ston, without making much progress. He visited ‘Phan yul where he studied *Mūlamadhyamakakārikā*, the

Collection of Praises, and the Collection on Arguments.

Later, he visited Brag ram monastery in Gtsang, where he lived for a while. It was during that period that he heard of Dol po pa, a special and highly talented scholar who had built a unique and miraculous *stūpa*. He also heard that Dol po pa had introduced a new philosophical system that was different than that of prior lineage holders. Mnga' ris chos rje decided that he should challenge Dol po pa to correct his philosophical view with debate, logic, and scriptural authority. Once he had made up his mind to visit Jo nang to debate with Dol po pa, before he departed master Dkon bzang said, “(Master) Dol po pa is an unequalled holy great being. There is no one like him, and it is good idea to visit Jo nang. It may be possible that you will be greatly inspired.”¹⁵¹

When Mnga' ris chos rje arrived at Jo nang, Dol po pa had just finished teaching a session. Mnga' ris chos rje sent a message through one of Dol po pa's attendants notifying him of his purpose. Dol po pa invited him to his room, where as soon as Mnga' ris chos rje saw Dol po pa's face, he began to tremble and prostrated to him, overwhelmed by his glory. Having smelled fragrance of ethical behavior and having seen major and minor marks of Dol po pa's physical features, he developed a perception of tathāgata. When Mnga' ris chos rje offered him a token gift, Dol po pa asked him, “Where have you come from? What is your family lineage?” Trembling, Mnga' ris chos rje replied, “I am from Mnga' ris, but I came to Dbus gtsang to study. My study career is going well.”

Their conversation continued for a long time and went into great detail. Over the course of their discussion, Mnga' ris chos rje heard many scriptural citations for the first time, eventually coming to realize that his knowledge paled in comparison to Dol po pa's.

¹⁵¹ Rigs Idan Rgyal ba Jo nang dpal bzang po, “Chos rje kun mkhyen chen po yab sras bco lnga'i rnam thar nye bar bsdu pa ngo mtshar rab gsal,” 167.

In 1333, on the full moon of the third month, he received the *Kālacakra* initiation. He found the *tantra* of six yogas difficult to comprehend. During the summer of the same year, he studied tantric commentaries and the critical points of philosophy with Chos grags dpal, and his understanding improved. Furthermore, he studied Sanskrit grammar,¹⁵² *Śekoddeśa*, and *Kāvyaḍarśa*, while also studying vast teachings with Dol po pa.

Mnga' ris chos rje regarded Dol po pa as the most important master among his teachers. Dol po pa's student Byang pa Ta'i dban pa (fourteenth century) founded Byang Ngam ring monastery after having a discussion with Dol po pa and his students. Dol po pa lived there for some time and entrusted the place to Mnga' ris chos rje. Mnga' ris chos rje spent ten years in Ngam ring, where he taught the Prajñāpāramitā class and logic. Many intelligent students were attracted to Ngam ring while he stayed there. Later he handed the place over to abbot Bstan pa'i rgyal mtshan (fourteenth century), who was the person who led the group of Jo nang scholars in debate against the Red mda' ba on the issue of the enlightenment matrix. I discuss this event in Chapter two.

When Mnga' ris chos rje was thirty-nine years old, he became a monastic seat holder at Byang Ngam ring monastery. During his stay in Ngam ring, he built a complete set of the *Bstan 'gyur*,¹⁵³ beginning in 1353, and coming to completion in 1354. In the same year Blo gros dpal passed away and Mnga' ris chos rje became his successor at Jo nang. He started to serve as an abbot of Jo mo nang when he was forty-nine years old, and retired from the job after five years. Dol po pa passed away during that period. Mnga' ris

¹⁵² The record identifies the grammar that Phyogs las rnam rgyal studied as *sgra ka la ping ka*, which I am unfortunately unable to identify.

¹⁵³ Mnga' ris chos rje Phyogs las rnam rgyal, *Bstan bcos 'gyur ro 'tshal gyi dkar chag dri med 'od kyi phreng ba*, *Jo nang dpe tshogs* 23, ed. 'Gro 'dul rgya mtsho and Sgrol ma chos mtsho (Beijing: Mi rigs dpe skrun khang, 2010), 1-177.

chos rje established a tradition of annual memorial service for Dol po pa. When Mnga' ris chos rje was eighty-one years old, he passed away peacefully in 1386.

‘Bri gung Lo tsā ba¹⁵⁴ was born in Gyer phu in 1289 to father Bu rang rdo rje and mother Lha btsun ma, and his birth was accompanied by many marvelous signs. When he was three years old he recited *Ārya-bhadracārya-praṇidhānarāja*¹⁵⁵ in Sanskrit to fellow children friends, but the children and villagers didn't understand what he was saying. From that time until age seven he began to learn Tibetan from his father. When he was eleven years old he visited Gsang phu, where he received novice ordination in the presence of master Ye shes bzang po (thirteenth century), and was given the ordination name of Nor bu dpal ye shes.

He went to ‘Phan yul, where he studied *Pramāṇavārttikālaṃkāra*,¹⁵⁶ including debating technique, with master Ye shes for two months. He visited monasteries in Dbus, such as Grwa thang monastery in Yar lung, Lha sa, Bsam yas, etc., to seek further development. Later, he visited Sa skya, where he studied *Abhisamayālaṃkāra*, *Pramāṇavārttika*, *Abhidharma* with master ‘Jam dbyangs Chos kyi rgyal mtshan, and grew famous in Sa skya academic circles. He visited Brag ram monastery, where he received full ordination in the presence of master Dkon mchog bzang po. He studied the *Vinayavastu* in its entirety, and became an expert in *vinaya*. After Brag ram, he visited Zhwa lu, where he studied Sanskrit and *Kāvyaḍarśa* with Bu ston. When he was fifteen

¹⁵⁴ Rigs ldan Rgyal ba Jo nang dpal bzang po, “Chos rje kun mkhyen chen po yab sras bco lnga’i rnam thar nye bar bsdus pa ngo mtshar rab gsal,” 170-175.

¹⁵⁵ *Ārya-bhadracārya-praṇidhānarāja*, *Bka’ ‘gyur (dpe bsdur ma)*, vol.13, 873-80.

¹⁵⁶ *Pramāṇavārttikālaṃkāra*, *Bstan ‘gyur (dpe bsdur ma)*, vol. 99, 769-1541.

years old he visited ‘Bri gung monastery and studied Sanskrit and *Lanja* script in the presence of Paṇḍita Śṭa na ka ra (thirteenth century) Having studied Sanskrit extensively in ‘Bri gung, he earned the title ‘Bri gung lo tsā ba.

‘Bri gung lo tsā ba also studied the languages of east and north India with Acara Vatikara (thirteenth century), and became a very famous bilingual scholar. He received *The Practice of the Six Yogas of Nāropa*, teachings on Mahāmudrā,¹⁵⁷ Seven days inner heat, *Purification tantra* and its initiation, three dharma from the lineage of Vajraghaṇṭapāda, *Śrī-ḍākārṇava-mahāyoginī-tantrarāja-nāma*, etc., from the ‘Bri gung throneholder. As a result of his extensive study he was pointed successor to the throneholder of ‘Bri gung. He served as a throneholder of the east college of ‘Bri gung for five years, during which time he taught *Jātakas*, the five teachings of Maitreya, *Mūlamadhyamakakārikā*, *Tattvasaṃgraha*,¹⁵⁸ *Abhisamayālaṃkāra*, etc.

One night, he had a vision of a teacher killing a goat at his house in the southern college of ‘Bri gung. ‘Bri gung lo tsā ba, following what he had seen in his vision, went to the teacher’s house and removed his knife while he was away. Later the teacher could not complete the butchery, so the carcass of the goat remained in his house until the next morning. That morning, ‘Bri gung lo tsā ba returned to the teacher’s house and threw the knife in front of him, saying, “You couldn’t find your knife. Is that right?”

‘Bri gung lo tsā ba chastised him for his infraction of the monastic vows. News of ‘Bri gung lo tsā ba’ vision spread throughout ‘Bri gung, and it has been impossible for the monks of ‘Bri gung to commit wrongdoings since then.

¹⁵⁷ Nydahl, Ole, *Mahamudra: boundless joy and freedom: a commentary on the Tibetan Mahamudra text of the Third Karmapa, Rangjung Dorje* (Nevada: Blue Dolphin, 1991).

¹⁵⁸ S. L. McClintock, *Omniscience and the rhetoric of reason: Śāntaraksita and Kamalaśīla on rationality, argumentation, and religious authority* (Boston: Wisdom Publications, 2010).

When ‘Bri gung lo tsā ba was twenty-one years old, he went to Snye thang to see Dol po pa. At that time many scholars from different learning centers had gathered there to receive tantric teachings from Dol po pa. After a teaching session finished, ‘Bri gung lo tsā ba had an opportunity to talk with Dol po pa about various philosophical issues. From that time on, ‘Bri gung lo tsā ba followed Dol po pa, just as a shadow follows the body. He received initiation into *Kālacakra* and the six yogas, and many other tantric teachings from him. When ‘Bri gung lo tsā ba was sixty years old, Dol po pa passed away.

Later in life, he visited Brag dkar monastery and taught there for three years. He initiated hundreds of disciples into the ‘Bro tradition of *Kālacakra* at the request of master Seng ge rtse ba (fourteenth century). He was invited to Rtse chen monastery by master Nya dbon, where he stayed for five days and discussed various philosophical issues with master Nya dbon. He also visited Brgya mkhar brtse monastery and gave lectures for a month, at the end of which he spent four days debating twenty-five learned masters regarding *gzhan stong* philosophy. In the end he won the debate and the *gzhan stong* tradition spread. He was invited to Jo nang monastery, where he taught for eight years. He passed away on the tenth day of the second month of spring in the fire female rabbit year. Upon passing away, he entered in *samādhi* for twenty one days after manifesting the signs of physical death.

Zhang ston rgya bo¹⁵⁹ was born in Skyid shod to father Chos rgyal dpal and mother Chos kyi sgron ma in 1280. Before her pregnancy, his mother had been afflicted with leprosy, but it was miraculously cured when she became pregnant. When he was six

¹⁵⁹ Rigs ldan Rgyal ba Jo nang dpal bzang po, “Chos rje kun mkhyen chen po yab sras bco lnga’i rnam thar nye bar bsdu pa ngo mtshar rab gsal,” 178.

he visited Yar pa gro thang, where he began to learn to read Tibetan, and learned the basics of the Buddhist teachings for two months in the presence of Rdo rje rgyal mtshan (thirteenth century). He visited the Jo khang temple in Lhasa, where he received novice ordination in the presence of the great abbot Go lung pa Gzhon nu dpal (thirteenth century), and was given the ordination name of Bsod nams grags pa dpal bzang po. He also studied the *Kārikā*, *Bodhicaryāvatāra*, *Pramāṇavinīścaya*, *Pramāṇavārtika*, etc. He visited Mtshal gung thang monastery, where he studied *Abhisamayālaṃkāra*, *Pramāṇavārtika*, the upper and lower *Abhidharma*, etc., in the presence of Bla ma Bkra shis seng ge (thirteenth century). When he was fourteen years old, he went to Lcags po ri, where he studied Sanskrit grammar and the *Kāvyādarśa*. When he was twenty-two he visited Sa skya monastery, where he received full ordination in the presence of abbot ‘Jig med grags pa (thirteenth century). At Sa skya he studied the *vinaya* in its entirety, and became a monk-practitioner of Vajrayāna.

He visited Glo bo steng chen, La stod, Brag ram, Zhwa lu, Snar thang, and Stod lung to seek academic examinations and to debate. At Stod lung he heard Rang byung rdo rje speak of the greatness of Dol po pa. As soon as he heard Dol po pa’s name he was filled with strong faith and a feeling of deep joy. He immediately left to visit Dol po pa. When he reached Jo nang, Dol po pa was in strict retreat. Nevertheless, he invited Zhang ston Rgya bo and had a long conversation with him.

Later, he studied *Ra* and ‘*Bro* traditions of *Kālacakra* initiation, *Vajramālā*, *One hundred Mi tra*, and received initiation into *Cakrasaṃvara tantra* in the lineage of Vajraghaṇṭapāda, initiation into *The Most Secret and Wrathful Hayagriva*, initiation into *Ra tradition’s Śrī-vajrabhairava*, initiation into the six yogas, initiation into the essence of

the three types of Yoga, received naked instruction teachings—including instructions of Nigu, Nāro, and the Ocean of Means of Accomplishment (*Sgrub thabs rgya mtsho*), etc., from Dol po pa. He attained excellent realization through practice. He also studied *The Bodhisattva Trilogy*, *Gur brtag sam gsum*, *Cakrasaṃvaratantra*, *Māyājālāntara*, *Abhidharmasamuccaya*, *Pramāṇavārttika*, etc., with Dol po pa.

He studied with Dol po pa for twenty-eight years in total, from the age of thirty-five to age sixty-three. Great abbot Lha dbang (fourteenth century) invited him to Dpal steng monastery when he was sixty-four, and offered the monastery, along with its monastic property and belongings. He built a life-sized statue of Dol po pa at Dpal steng, and invited master Chos grags dpal to consecrate it. He taught at Dpal steng for fifteen years, attracting hundreds of students. Zhang ston Rgya bo passed away when he was seventy nine years old.

Nya dbon¹⁶⁰ was one of the foremost students of Dol po pa and one of the most influential scholars of the fourteenth century. He was born in Nyang po in 1285 to father Rnam rgyal and mother Padma Sgron. When he was three years old he was able to recite *Mañjuśrī-nāma-saṃgīti*, and was generally thought to be a savant. When he was four years old Nya dbon had the opportunity to see master Yon tan rgya mtsho when local people gathered at Jo nang to hear his teachings. On that special occasion master Yon tan rgya mtsho looked at him with great attention, and pointed out as a new reincarnation of Mañjuśrī (*Jam dbyang sku skye gsar ma*).

He went to Sa skya, where he began to learn to read Tibetan and to learn the

¹⁶⁰ Rigs ldan Rgyal ba Jo nang dpal bzang po, “Chos rje kun mkhyen chen po yab sras bco lnga’i rnam thar nye bar bsdus pa ngo mtshar rab gsal,” 182.

science of debate. He memorized *Pramāṇavārttikālaṃkāra* when he was seven. Over the following five years he developed expertise, studying *Abhisamayālaṃkāra*, *Pramāṇavārttika*, and *vinaya* and their commentaries with great effort and concentration. When he was twelve he received novice ordination in the presence of abbot Nyi ma rgyal mtshan (thirteenth century), and was given the ordination name Kun dga' dpal bzang po. He visited Stag lung, where he studied *Abhisamayālaṃkāra*, *Pramāṇavārttika*, and *vinaya* with master Rin chen bzang po. Later, he visited Snar thang monastery, where he studied the *Abhidharmakośabhāṣya*, *Bodhicaryāvatāra*, *Vajramālā*, *Tantrittara*, *Śrī-ḍākārṇava-mahāyogiṇī-tantrarāja-nāma*, *Śrī-candraguhyatilaka-nāma-mahātantrarājā*,¹⁶¹ *Nyāyabinduprakaraṇa*,¹⁶² and the *Collection of Praises* of Nāgārjuna with master Mchims Blo bzang grags pa (1299-1375).

His academic career continued in Nag phug monastery, where he studied the *Ngan song sbyong rgyud* and its initiation, the oral transmission of *Abhisamayālaṃkāra*, *Negu*, the practice of the *Six Yogas of Naropa*, red *Yamāntakas*, *Yoginīsañjcārya*,¹⁶³ etc. with abbot Chos kyi grags pa (thirteenth century). When Nya dbon was nineteen years old, he received full ordination at Snye thang in the presence of abbot Bkra shis seng ge. His academic travels continued in both Dbus and Gtsang areas, at such learning centers as Zhwa lu, Gsang phu, Gdan sa mthil, Mtshur phu, 'Bri gung, Lhasa, Bsam yas, Mchims phu, etc., where he stood for examination and philosophical debate.

Nya dbon and Dol po pa met for the first time in Bye gshung, where they had a

¹⁶¹ *Dpal zla gsang thig le zhes bya ba rgyud kyi rgyal po chen po, Bka' 'gyur (dpe bsdur ma)*, vol. 83, 843-979.

¹⁶² Dharmakīrti, *Nyāyabindu of Acharya Dharmakīrti*, vol. 18, ed. Swami Dwarika Das Shastri (Varanasi: Bauddha Bharati, 1985).

¹⁶³ *Yoginīsañjcārya, Bka' 'gyur (dpe bsdur ma)*, vol. 79, 95-120.

long discussion on various philosophical topics. Dol po pa was delighted at the meeting and had a good impression of Nya dbon's scholarship. Nya dbon was likewise very pleased with Dol po pa and learned many new points of wisdom from him. Following their meeting, Nya dbon decided to study with Dol po pa at Jo nang. At Jo nang, Nya dbon received initiation into *Kālacakra*, *Vajramālā*, five deities of red *Yamāntakas*, into the *Rngog* tradition of *Tārā*, *Hayagrīva* (*Rta mgrin*), nine deities of *Amitāyus*, etc., from Dol po pa. He also studied the Sa skya pa tradition of the Path-and-result (*lam 'bras*), the Zhwa lu tradition of path and fruit, *Jñānacakṣusādhana*, *Śrī-kālacakropadeśayogaśaḍaṅgatantrapañjikā-nāma*, the six yogas, the *Bodhisattva Trilogy*, *The Trilogy of Gur, Brtag, and Saṃ*, the ten definitive *sūtras*, etc., with Dol po pa until age fifty-six.

Master Dka' bcu pa (fourteenth century) invited him to Rtse chen monastery, offering him all its belongings and property. He taught *Pramāṇavārttika*, tantric commentaries, and other teachings, attracting many gifted young scholars to Rtse chen. Rtse chen monastery expanded in many respects under Nya dbon. He instituted a project to have the hundred thousand verse *Prajñāpāramitā sūtra* written in gold ink, and to publish various tantric commentaries. At the conclusion of these projects, he invited Dol po pa to perform the consecration, but at the time Dol po pa was having difficulty with traveling. Nya dbon invited Ma ti Paṇ chen in his place. During the consecration ceremony, there appeared an auspicious rainbow and a rain of flowers fell. When Ma ti Paṇ chen departed from Rtse chen, Nya dbon accompanied him for a while and repeatedly urged Ma ti Paṇ chen to perform a protective prayer ceremony for the long life of Dol po pa.

Nya dbon had many eminent students of his own. Among his hundreds of famous students, Red mda' ba deeply influenced the course Jo nang history. Red mda' ba had both Nya dbon and Ma ti Paṇ chen for teachers. Red mda' ba found himself uncompromisingly at odds with the Jo nang philosophy, which led to the deterioration of his relationship with his teachers. The dispute between Red mda' ba and his teachers grew to influence the entire history of the Jo nang tradition. Later, Nya dbon produced many scholar-students. Nya dbon knew that a demonic being from India intended to harm Red mda' ba, so he advised Red mda' ba not to sleep during the day. Thereafter, Red mda' ba avoided sleep during the day, but once he fell asleep. In his meditative state, Nya dbon saw a black Indian with claw-like arms and legs circling Red mda' ba's house. He instantly rose from his meditation and transformed into Vajrapāṇi. The black man transformed into a bee and hid in Red mda' ba's nostril. Nya dbon extended his arm from Rtse chen using his rosary as a whip to strike Red mda' ba's face. The bee entered deeper into Red mda' ba's body, and Red mda' ba awoke from sleep as an enemy of the Jo nang teaching. Then Red mda' ba went to see Nya dbon, who refused to see him, recalling a prophecy that Dol po pa had given about Red mda' ba before he passed away. Seeing this, Red mda' ba and his students made prostrations and left.¹⁶⁴

Nya dbon debated the topic of *rang stong* and *gzhan stong* with abbot G.yag sde Paṇ chen (1299-1378: hereafter G.yag sde) for three days, but no one could determine who had won. The two of them agreed to pray that whoever had spoken the truth would be accompanied by auspicious signs at the time of death, but that whoever had spoken wrongly would be accompanied by inauspicious signs at the time of death. When he died,

¹⁶⁴ Rigs Idan Rgyal ba Jo nang dpal bzang po, "Chos rje kun mkhyen chen po yab sras bco lnga'i rnam thar nye bar bsdu pa ngo mtshar rab gsal," 181-2.

G.yag sde fell from a mountain path along with a Yak, his body was smashed to flesh and bones, and a strong wind with hail blew up. Having heard this unfortunate accident, Nya dbon did a prayer and dedication for him, and guided him in the intermediate state.¹⁶⁵

Nya dbon passed away in 1379, when he was ninety-five years old. Just before his death he said that he had a prayer appointment with a spiritual friend, that is, G.yag sde. He passed away peacefully wearing his robes and lower garment, seated in vajra posture, in the vajra mudra and gaze. He remained in meditation for three days after the signs of physical death had appeared. Many auspicious signs appeared, such as light radiating from his corpse and a smell of an all-pervasive fragrance.

Byams pa Kha bo che, also called Mi nyag Blo gros grags pa (fourteenth century), was one of Dol po pa's students who went to Dbus and Gtsang to study. He met Dol po pa for the first time on the circulation path of the great *stūpa*, where he offered him a piece of large silk cloth, two *srang* of gold, and monk's robes as a meeting gifts. Byams pa Kha bo che studied with Dol po pa for six years, and finally returned to Amdo on Dol po pa's advice. Dol po pa advised him to maintain the Jo nang tradition in Kams and Amdo region, saying:

Byams pa Kha che, fortunate one who was born in the land of Khams,
Your previous karma is fully ripe and you have superior intention.
The trees of freedom and favorable qualities flourish due to studies.
Now, it is time for (you) to go to Mdo khams.¹⁶⁶

Before he departed, Dol po pa gave him a conch shell and a volume of *Bka bsdu*

¹⁶⁵ *Ibid.*, 182.

¹⁶⁶ Ngag dbang blo gros grags pa, *Jo nang chos 'byung zla ba'i sgron me*, 65. See the original pa: *Khams yul skyes pa'i lhag bsam las 'phro can // sngon las sad pa'i byams pa kha che khyod // thos pas dal 'byor yon tan ljon shing rgyas // da ni mdo khams phyogs su 'gro ba ran //*.

bzhi pa. Dol po pa further prophesied that he would arrive safely at Rtse mdo without encountering any negative conditions along the way. He requested that he teach and study the *Bka' bsdu bzhi pa* there. He also told him that “one day, one hundred merchants will be gathered in your audience. At that time, one lady wearing a blue and black garment will offer you a donkey. This lady is the emanation of Dpal ldan Lha mo. When this lady offers a donkey loaded with tea, butter, honey, and cloth, please accept it without hesitation. After that, proceed further on your travel, loading this volume on the donkey as well. As long as the donkey goes, you should drive and pursue. At the place where donkey stops and lays down, blow the conch shell. Build a monastery on that site and pray to me. There, our teaching will flourish, and many monks gather and practice my Dharma. Numerous people will be led to the path of liberation. Local deities called Rdo rje mched drug will help you and listen to your words. Byams pa kha bo che, your learning is enough, now it is time for you to go to Khams and benefit infinite beings.”

Byams pa kha bo che kept his master's words in his heart, and came to the place of 'Ob gangs dkar, where the local deity Rdo rje mched drug resided. He built a monastery and taught and practiced the definitive teaching. During his lifetime several monasteries grew up, and monastic communities flourished in the Rtse mdo area.¹⁶⁷

Dka' bzhi pa Rin chen dpal (1350-1435: hereafter Rin chen dpal) was born in Bye ma thang, a place of Rgyal mo thsa ba rong. He was ordained as novice monk in the presence of Shes rab dpal (fourteenth century), and was given the name Rin chen dpal. When he was eighteen years old, he visited Dbus and Gtsang. Dol po pa has passed away

¹⁶⁷ *Ibid.*, 106-7.

when he arrived Jo nang, but he studied with most of Dol po pa's students such as Ma ti Paṇ chen, Mnga' ris chos rje, and Nya dbon. He was well known by the name of Dka' bzhi pa Rin chen dpal during his stay in Dbus and Gtsang. When he was thirty years old, Mnga' ris chos rje and other Jo nang masters encouraged him to go back to his homeland and build a monastery. In the year of 1425, he built 'Dzam thang monastery. 'Dzam thang monastery became a famous and successful learning center for the Jo nang school. Rin chen dpal attracted many famous students, and finally gathered over one thousand monks as permanent residents. Rin chen dpal passed away in the year of 1435.¹⁶⁸

Byams pa Kha bo che and Rin chen dpal were very important figures in the preservation of the Jo nang tradition after the time of Dol po pa and his students. Their role in continuing the tradition in the Amdo region has a special significance today, because the tradition that once flourished in Dbus and Gtsang region has now declined there, but has continued in remote regions of Amdo. The tradition has not only survived, but has spread in the Amdo region due to Byams pa Kha bo che and Rin chen dpal's contribution. Their contribution has a unique significance when looking back at the history of Jo nang and remembering the time when Dol po pa and his students maintained the teaching. According to *Juenangpai Tonglun*, there are thirty-four Jo nang monasteries in Amdo region.¹⁶⁹ These monasteries are still very much alive and continue Dol po pa's tradition, which once flourished in Jo mo nang vally.

¹⁶⁸ *Ibid.*, 108-14.

¹⁶⁹ Wencheng, Pu 蒲文成 and Lamao zhaxi 拉毛扎西, *Juenangpai tonglun* 觉囊派通论, 2.

Chapter Two

The Relationship between Red mda' ba and the Jo nang Tradition

The life of Red mda' ba

Red mda' ba was born in a place called *Red mda' khab so*, near Sa skya monastery. His father was Bkra shis rgyal mtshan, the local minister of Red mda', and his mother was Dbang phyug skyid. His clan descended from the great minister Mgar stong btsan Yul srungs, who was the most important minister of the Tibetan emperor Srong btsan sgampo. When he was born, his mother had many auspicious dreams, including the appearance of the sun and moon, lamps being lit, and the building of a temple. At first, her child was named Btsun ne, and mainly took meals of milk, yogurt, and butter. When he began to speak and remember things, he also began to develop faith and respect towards the recitation of dharma, statues, scriptures, *stūpas*, and the three jewels. While Red mda' ba was still young, his parents passed away, and his aunt Bkra shis 'bum (fourteenth century) took care of him until he became a famous scholar. She acted as his mother, and her support was unwavering. The home education he received from his aunt immensely influenced Red mda' ba's personality. For example, when Red mda' ba was young, at one time, he said the following words to Bkra shis 'bum:

I will either inherit the seal of power of the
great governor of Sa skya and create a
prosperous society in Tibet, or, entering the
Buddhist path, I will make the Buddha's
teaching as bright as the daytime.¹⁷⁰

¹⁷⁰ C. Roloff, *Red mda' ba, Buddhist Yogi-Scholar of the Fourteenth Century*, 85-6. See the original: *nga yang na sa skya dpon chen gyi lag rtags blangs nas / bod khams bde ba la 'god / yang na bstan pa'i sgor zhugs nas / bstan pa nyin mo ltar gsal bar byed /*.

Then his aunt Bkra shis 'bum said:

Oh, smart Btsun ne, you cannot accomplish
both of them; please don't be boastful.¹⁷¹

At that time, he was known as “smart Btsun ne” (*Btsun ne blo gros che*).

His first spiritual master while he was still a teenager was 'Phags chen Chos bzang dpal (fourteenth century). Red mda' ba took refuge and engendered Bodhicitta in his mind in the presence of the master 'Phags chen Chos bzang dpal; he also requested the one-day vows (*bsnyen gnas*) and many other Mahāyāna teachings from him.

At one point when he was eighteen years old, in order to make his life more meaningful, Red mda' ba received together the layperson's vows and novice monks' vows in the presence of Ma ti Paṇ chen. At that time, Red mda'ba was renamed Gzhon nu blo gros. Red mda' ba then studied the *Pramāṇavārttika* with Nya dbon and the great abbot G.yag sde. At that time, although his understanding of the *Pramāṇavārttika* was not perfect, when he traveled to different monasteries and debated the text, he gained fame for his sharp intelligence.

Around this time, he learned of Rgyal sras Thogs med bzang po dpal (1295-1369: hereafter Rgyal sras Thogs med).¹⁷² As soon as he had heard the name of this scholar and yogi, he developed a strong faith in him, and all of the hairs on his body stood on end by this strong faith. Then he went to Dngul chu hermitage to meet this great bodhisattava and

¹⁷¹ *Ibid.*, 86. See the original: *btsun ne blo gros che / khyod kyis de gnyis ka mi 'grub par 'dug gi ham pa ma che /*.

¹⁷² Mang thos Klu sgrub rgya mtsho, *Chronology of the Doctrin*, b120. In the year of 3123, which is the year of iron female tiger. Zha lu Bu ston was born in Sgom gnas of lower shad; he is ten years younger than Dpang lo tsā ba, and two years older than omniscient Dol bu, and five years older than Rgyal sras Thogs med. See the original: *gsum stong 1 brgya nyer 2 'das pa'i nyer 3 pa lcags mo stag la zha lu bu ston Rin chen grub shab smad sgom gnas su byon / dpang lo las lo bcu'i gzhon / kun mkhyen Dol bu las 2 gyis sgres / rgyal sras thogs med las lnga'i sgres so /*.

developed the two kinds of bodhicitta: aspirational and the mind of aspiration and engaged. He also requested other teachings, such as the training of the mind (*blo sbyong*) according to the Mahāyāna tradition.

Later, Red mda' ba returned to Sa skya monastery and had a debate session. When replying to his opponent's question, Red mda' ba was dissatisfied with the strength of his own argument. Although his opponent did not notice the weakness of the response, Red mda' ba felt deeply that he did not even convince himself, and was greatly disappointed. After that experience, Red mda' ba lacked confidence in his own learning. As a result, he engaged in a reading retreat in Sa skya and read the *Pramāṇavārttika* one hundred times, undertaking a serious examination of the text. Furthermore, he read Dharmakīrti's seven treatises on Pramāṇa and the *Tshad ma mdo*, that is, Dignāga's *Pramāṇasamuccaya*. He also studied those texts composed by Sa skya Paṇḍita Kun dga' rgyal mtshan (1181-1251: hereafter Sa Paṇ), and 'U yug pa Rig pa'i seng ge (?-1253). During this time, he also constantly asked his two masters questions regarding difficult points in the texts. Eventually, he fully understood the true message of Dharmakīrti's seven treatises on Pramāṇa. His scholarly fame spread to every part of Tibet. Later, he composed two commentaries on the *Pramāṇavārttika*—one large and the other one small—as well as a general introduction to the *Pramāṇavārttika*.¹⁷³

At that point, Red mda' ba shifted the attention of his study to the texts composed by Maitreya. He first focused on *Abhisamayālaṃkāra*, memorizing the entire text and understanding the general message. However, in order to gain mastery over the true intent

¹⁷³ Red mda' ba Gzhon nu blo gros, *Tshad ma rnam 'grel gyi rnam bshad rigs pa'i 'dod 'jo*, Rje btsun Red mda' ba Gzhon nu blo gros zhabs kyi gsung 'bum, vol. 7 (Lhasa: Sa skya'i dpe rnying bsdu sgrig khang, 2009), 1-498.

of the text, he began to study with Bla ma dam pa Bsod nams rgyal mtshan (1312-1375: hereafter Bla ma dam pa). Furthermore, by reading *Pañcaviṃśatisāhasrikāprajñāpāramitopadeśa-śāstrābhisamayālaṃkārakārikāvārttikā* (*Nyi khri snang ba*),¹⁷⁴ *Āryāṣṭasāhasrikā-prajñāpāramitāvyākhyānābhisamayālaṃkāraloka-nāma* (*Brgyad stong 'grel chen*)¹⁷⁵ and other Indian and Tibetan commentaries composed by 'Bre (eleventh century) Ar (eleventh century)¹⁷⁶ and others, it is said that he fully understood the thoughts of Nāgārjuna (2nd century) and Buddhapālita (ca.470-ca.550). Following that, he composed his commentary on the perfection of wisdom called *The Seventy Topics*.¹⁷⁷

Though Red mda' ba's learning further developed, his thirst for knowledge was not satisfied. Next, he wished to study Abhidharma. In order to learn the Abhidharma teachings, he met with master Lo tsā ba Byang chub rtse mo (1303-1380: hereafter Byang chub rtse mo) and studied the upper and lower Abhidharma with him several times over. In addition to the teaching sessions he received, he also vigorously read the five divisions of the *Yogācārabhūmi-śāstra*, Asaṅga's *Two Compendia*, and the *Eight Prakaraṇa Sections*. Furthermore, he continued to read the books by great master Dpaṅ lo tsā ba. Through studying and reading these texts, he fully mastered a correct understanding of the works of Asaṅga (fourth century) and Vasubandhu (fourth century). As a result of this extended period of studying the Abhidharma, he composed commentaries on the upper

¹⁷⁴ *Āryapañcaviṃśatisāhasrikāprajñāpāramitopadeśaśāstrābhisamayālaṃkārakārikāvārttikā*, *Bstan 'gyur (dpe bsdur ma)*, vol. 49, 533-966.

¹⁷⁵ *Āryāṣṭasāhasrikāprajñāpāramitāvyākhyānābhisamayālaṃkāraloka-nāma*, *Bstan 'gyur (dpe bsdur ma)*, vol. 51, 891-1728.

¹⁷⁶ 'Bre Shes rab 'bar (11th century) and Ar Byang chub ye shes (11th century). See 'Gos Lo tsā ba Gzhon nu dpal, *The Blue Annals*, 330.

¹⁷⁷ C. Roloff, *Red mda' ba, Buddhist Yogi-Scholar of the Fourteenth Century*, 90.

and lower Abhidharma, as well as a summary of Abhidharma.¹⁷⁸

At one point, Red mda' ba's enthusiasm for learning the *vinaya* teachings increased. He went to see Nya dbon and was fully ordained as a monk, and studied root text of the *Vinayasūtra* with this great master. Upon finishing the teaching session, Nya dbon was extremely pleased with Red mda' ba's exceptional intelligence and said to him:

You have innate talent and wisdom, and also by the power of [your strong] knowledge about other authoritative philosophical texts, you are more knowledgeable than I regarding the *vinaya*. Oh, [now] the Dharma meets its owner. Please compose a commentary on this, and remember not to break the lineage of upper *vinaya*.¹⁷⁹

Red mda' ba kept his master's instructions in mind and not only composed a commentary on the *Vinayasūtra*, but also composed two kinds of *prātimokṣa* vow liturgy. He practiced the *vinaya* vigorously and spread the *vinaya* teachings widely. While carrying out his teaching, learning, and study activities, he never ceased the practices of summer retreat, releasing the summer retreat rules, and mending vows and purification. Later, Red mda' ba planned to read Nāgārjuna's six argumentative texts on Madhyamaka; however, at that time, although a transmission of Madhyamaka existed, the traditions of learning, studying, meditation, and practice of Madhyamaka had declined. Red mda' ba was disappointed by this situation. He wished to get an explanation from Bla ma dam pa about the text, but he was in Dbus, and thus was unavailable at that time. As a result, he

¹⁷⁸ Red mda' ba Gzhon nu blo gros, *Dam pa'i chos mngon pa kun las btus pa'i snying po legs bshad nor bu'i phreng ba*, Rje btsun Red mda' ba Gzhon nu blo gros zhabs kyi gsung 'bum, vol. 6 (Lhasa: Sa skya'i dpe rnying bsdu sgrig khang, 2009), 251-325.

¹⁷⁹ *Ibid.*. See the original: *khyed skyes stobs kyi thugs rab che zhing / gzhung lugs gzhan la sbyangs pa'i stobs kyis / 'dul ba la yang nged pas khyed shin tu mkhas pa cig byung gda'o // chos bdag po la 'phrod lags so // 'di la khyed kyis ſi kā gcig mdzad do // bstod 'dul gyi sdom brgyud 'di ma chad pa gcig 'tahal lo //*.

studied Nāgārjuna's six collections of reasoning, Āryadeva's *Catuhśataka*,¹⁸⁰ Candrakīrti's *Madhyamakāvatāra*, and other treatises with master Byang chub seng ge (fourteenth century). During this time, he made a constant prayer toward the three jewels and analyzed the texts repeatedly. It is said that due to his prayers in previous lives, the power of his vigorous studies, and the blessing of the three jewels, he fully understood the true message and intention of Nāgārjuna and his disciples, as well as those of Candrakīrti, without the slightest distortion. Furthermore, Red mda' ba also fully understood the message of Bhavya and the texts composed by the three masters of Eastern Svātantrika.¹⁸¹ Red mda' ba not only understood the true message of the texts, but also practiced it through teaching and learning sessions.

Interestingly, there is a discussion about the lineage of Red mda' ba's Madhyamaka transmission in Kun dga' grol mchog's (1507-1565) *Lineage History of The Hundred*

Guiding Instructions:

“Byang sems Zla ba rgyal mtshan (?) received the instruction of Great Madhyamaka from Nepalese (master) Pe nya ba (?), who transmitted it from Nāgārjuna and his disciples. He gave (it) to Rdzi lung pa ‘Od zer grags (?), and Gro ston (?) requested to him and then spread. It happened to some people to claim that Rje btsun Red mda' ba's Madhyamaka instruction lineage also come from this; however, it is not certain. (Because) This is known as the earlier Madhyamaka, which did not distinguish whatsoever between Prasaṅgika and Svātantrika, and it is the old tradition. Red mda' ba's particular distinction is the errorless view of Prasaṅgika tradition of Chandrakīrti's follower.”¹⁸²

¹⁸⁰ K. Lang, *Āryadeva's Catuhśataka: on the Bodhisattva's cultivation of merit and knowledge*, vol. 7, (Copenhagen: Akademisk, 1986).

¹⁸¹ These three masters are Śāntarakṣita, Kamalaśīla, and Jānagarbha.

¹⁸² Kun dga' grol mchog, *Lineage History of The Hundred Guiding Instructions* (TBRC accession number W20877), 78-9. See the original: *dbu ma chen po'i khrid ni klu sgrub yab sras nas brgyud pa zhig Bal po*

Around this time period, Red mda' ba's disciples continually requested him to compose a commentary on important Madhyamaka texts such as *Mūlamadhyamakakārikā*, *Madhyamakāvatāra*, and *Catuhśataka*. In order to fulfill his disciples' wishes, Red mda' ba composed commentaries on all three texts, as well as a commentary on the essential exposition of the *Prasannapadā*. Based on studying these texts, Red mda' ba and his disciples reintroduced a tradition of teaching and studying the Madhyamaka tradition. Because of Red mda' ba's and his disciples' influence, the master Grags pa rgyal mtshan (1352-1405) and his nephews, the translator Skyabs mchog dpal bzang po (fourteenth century) and his nephews, and the great scholar G.yag phrig Sangs rgyas 'phel (1350-1414: hereafter G.yag ston) and his disciples also spread the teaching and learning traditions of Madhyamaka. Thereafter, the Madhyamaka teaching and learning traditions were revived and spread everywhere. Red mda' ba once commented on the revival of the Madhyamaka teaching activities:

[These people are] mostly abiding by the view of Svātantrika, however they do not understand the view of Prasaṅgika. But, even this much [understanding] is also great. At the beginning, when I studied [the philosophical texts], [I heard people] look down upon and disregard [the Madhyamaka] by saying that there was [only] one Madhyamaka text in Sa skya. Nowadays, [everybody] considers Madhyamaka texts to be important. This also shows that I made a contribution to the teaching.¹⁸³

Pe nya ba las Byang sems Zla ba rgyal mtshan pas gsan / des rdzi lung pa 'od zer grags la / de la gro ston gyis zhus nas 'phel zhing / stod mnga' ris nas rje btsun Red mda' ba'i dbu ma'i lta khrid kyi brgyud pa yang 'di bzhin 'dod mkhan byung 'dug kyang ma nges pa yin / 'di ni gzhung phyi mo'i dbu ma pa bya ba / thal rang gang du yang ma phye ba'i srol rnying yin la / Red mda' ba'i khyad chos su phye ba ni / dpal ldan Zla ba grags pa'i gzhung gi rjes 'brang thal 'gyur gyi bzhed pa rma med pa de'o //

¹⁸³ C. Roloff, *Red mda' ba, Buddhist Yogi-Scholar of the Fourteenth Century*, 95. See the original: *phal cher rang rgyud kyud kyi lta ba'i thog na gnas shing / thal 'gyur gyi lta ba thugs su chud pa tsam ma byung 'dug ste / 'di tsham yang dga' mo yin / ngas dang por slob gnyer byed dus / sa skya sogs na dbu ma'i dpe cha*

Karma Dkon mchog gzhon nu (1333-?: hereafter Karma Dkon gzhon), also made comments regarding this shift:

Nowadays, in the Land of Tibet, all people, including wise men and stupid people, talk about Madhyamaka. This is Red mda' ba's contribution. Before that, there was a corpse of Madhyamaka in Thang sag. Besides this, [I] hadn't heard any news about Madhyamaka.¹⁸⁴

Around this time, Red mda' ba's study career moved on to the tantric teachings. In order to study the tantric teachings, he went to see the great master Byang chub rtse mo, and received the empowerment of *Guhyasamāja* as well as empowerments from other tantric traditions. At that time, he was given the name Mi bskyod rdo rje as a secret name. He studied *Guhyasamāja* with the translator Nam mkha' bzang po (fourteenth century), and received instructions from master Grags pa rgyal mtshan. In the presence of Bla ma dam pa he received Hevajra and other initiations. Furthermore, Red mda' ba received an explanation of the *tantra* in the presence of translator Skyabs mchog dpal bzang po. In the presence of Bla ma dpal ldan (fourteenth century), he received the instruction of the Path-and-result (*lam 'bras*) and the relevant teachings about great and small protectors. In addition, he also received various initiations, including *Cakrasaṃvara tantra*. Furthermore, Red mda' ba studied the following *tantras* with master Skyabs mchog dpal bzang po: *Śrī-vajramāla-abhidhāna-mahāyogatantra-sarvatantraḥṛdaya-rahasyavibhāga, Lokeśvara*,¹⁸⁵ and *Vajrakumāra*, all of which belong to the father dharma of the Sa skya

gcig 'dug zer nas / nor mi cher byed pa 'dug / ding sang dbu ma'i dpe cha la rtsis su byed pa 'di yang / kho bos bstan pa la bya ba byas pa yin /.

¹⁸⁴ *Ibid.*, 96. See the original: *ding sang gangs ri'i khrod na mkhas pa dang / blun po kun kha dbu ma sna dbu ma zer ba 'di Red mda' ba'i drin yin / de gong du thang sag na dbu ma shi ro gcig 'dug /.*

¹⁸⁵ 'Jig rten dbang phyug gi rtog pa, *Bka' 'gyur (dpe bsdur ma)*, vol. 93, 434-446.

tradition. Besides learning these tantric teachings, Red mda' ba read the *Pañcakrama* (*Rim pa lnga pa*) by a Nāgārjuna,¹⁸⁶ the *Caryāmelāpakapradīpa*¹⁸⁷ by an Āryadeva, and the *Pradipoddyotana* by a Candrakīrti.¹⁸⁸ As a result of these studies, Red mda' ba composed the following texts: *The Commentary of the Guhyasamājamūlatantra*,¹⁸⁹ and *The Summary of Five Stages*.¹⁹⁰

As Red mda' ba's academic career persisted, he wrote a verse honoring those important teachers from whom he had received teachings:

Master Bsod rgyal, who is the crown ornament of all beings, and the auspicious Thogs med bzang po, who is a son of the victorious one, Great Paṇḍita Ma ti and the great Paṇḍita Byang rtse, and the king of scholars Nya dbon kun dga' dpal, and so forth: to twenty Lamas I give my gratitude, for I have relied on them for a long time with great respect and effort.¹⁹¹

When Red mda' ba was young, he admired Bu ston very much; however, due to the influence of masters and friends, he had more opportunities train in the philosophical

¹⁸⁶ Nāgārjuna, *Pañcakrama: Sanskrit and Tibetan texts*, critically edited with verse index and facsimile edition of the Sanskrit manuscripts by Katsumi Mimaki and Tōru Tomabechei (Tokyo: Centre for East Asian Cultural Studies for Unesco, 1994).

¹⁸⁷ Christian K. Wedemeyer, *Aryadeva's Lamp that Integrates the Practices (Caryāmelāpakapradīpa): The Gradual Path of Vajrayana Buddhism according to the Esoteric Community Noble Tradition* (New York: Columbia University Press, 2007).

¹⁸⁸ John R. B. Campbell, *Vajra Hermeneutics: A Study of Vajrayana Scholasticism in the Pradipoddyotana* (New York: Columbia University, 2009).

¹⁸⁹ Red mda' ba Gzhon nu blo gros, *Dpal gsang ba 'dus pa'i sgron ma gsal ba dang bcas pa'i bshad sbyar yid kyi mun sel*, Rje btsun Red mda' ba Gzhon nu blo gros zhabs kyi gsung 'bum, vol. 1. 2, 225-497.

¹⁹⁰ *Ibid.*, *Dpal gsang ba 'dus pa'i rim lnga'i man ngag snying po mdor bsdus*, Rje btsun Red mda' ba Gzhon nu blo gros zhabs kyi gsung 'bum, vol. 9, 158-161.

¹⁹¹ C. Roloff, *Red mda' ba, Buddhist Yogi-Scholar of the Fourteenth Century*, 100-1. See the original: *skye dgu'i gtsug rgyan chos rje bsod rgyal dang // rgyal ba'i sras po thogs med bzang po dpal // ma ti paṇ chen paṇ chen byang rtse dang // mkhas pa'i dbang po nya dbon kun dga' sogs // bka' drin mnos pa'i bla ma bcu phrag gnyis // yun ring 'bad de gus pa'i gtsug gis bsten //*

view of Dol po pa. He concluded that the Jo nang pa philosophical view was based on the following *sūtra-s*, *tantra-s*, and treatises: the *Kālacakra Tantra*, *Mahābherihāraka parinirvāṇa Sūtra*, *Samdhinirmocana Sūtra*,¹⁹² *Laṅkāvatāra Sūtra*,¹⁹³ *RGV*, and *Praise of Dharmadhātu*, among others. With great admiration and enthusiasm, Red mda' ba wished to understand the true message and thoughts of the Jo nang pa philosophical view, including those *sūtra-s*, *tantra-s*, and commentaries that had been favored by Jo nang pa scholars. Then, he planned to strengthen the foundation of the Jo nang pa philosophical view. With this motivation, Red mda' ba went to Man mun cave and read and examined these *sūtra-s*, *tantra-s* and commentaries three times over. From his first reading of the texts, he concluded that the Jo nang pa philosophical view correctly interpreted them. However, after his second reading, he began to doubt whether the Jo nang pa philosophical view really captured the true intent of the texts. After his third and final reading, he understood that the Jo nang pa philosophical view misinterpreted these *sūtra-s*, *tantra-s*, and treatises. Cyrus Stearns also discusses in great detail Red mda' ba's analysis of these works, which he did three times.¹⁹⁴

Not long after he finished reading these texts, Red mda' ba returned to Sa skya and reported his experience to the great abbot G.yag sde with the following words:

[Originally, I] considered the Jo nang pa philosophical view [to contain] the true message of those *sūtra-s*, *tantra-s*, and treatises, and [in order to strengthen the Jo nang pa philosophical view] I conducted a detailed investigation [of the texts]; however, [I found that] it

¹⁹² É. Lamotte, *Samdhinirmocana sūtra, l'explication des mystères: texte tibétain édité et traduit par Étienne Lamotte* (Louvain, Bureaux du recueil, Bibliothèque de l'Université, 1935).

¹⁹³ Suzuki, Daisetz Teitaro, *The Lankavatara sutra: a Mahāyāna text*, tr. Daisetz Teitaro Suzuki (London, G. Routledge and Sons, Ltd., 1932).

¹⁹⁴ C. R. Stearns, *The Buddha from Dolpo*, 57.

distorted the message of those texts.¹⁹⁵

To which the abbot G.yag sde replied:

You are very wise, and [your investigation] is very true.¹⁹⁶

Around this time, Red mda' ba publicly sent a letter to scholars of the community, which caused him difficulties.¹⁹⁷ This letter upset many Jo nang pa followers who developed a strong resentment towards Red mda' ba. For example, his root teacher Nya dbon was irritated upon receiving the letter, and the Nya dbon was very upset with Red mda' ba.

According to Red mda' ba's biography composed by Sangs rgyas rtse mo, Red mda' ba had begun to think the following:

The great abbot Nya dbon pa (Kun dga' dpal) is very intelligent and an expert in logical reasoning, and it is certain that he will change [his philosophical view] if I assert the refutation and establish it through logical reasoning and scriptural sources. If he (Nya dbon) is convinced, then all of the Jo nang pa followers at the present time will also be convinced.¹⁹⁸

After a while, Red mda' ba went to Rtse chen to see Nya dbon. However, Nya dbon stubbornly adhered to his former view and refused to meet with Red mda' ba. He did

¹⁹⁵ C. Roloff, *Red mda' ba, Buddhist Yogi-Scholar of the Fourteenth Century*, 104. See the original: *Jo nang pa'i grub mtha' 'di mdo rgyud bstan bcos 'di dag gi dgongs pa yin bsams nas / lta rtog zhib tu bgyis na'ang / dgongs pa las phyi rol tu gyur gda' lags /*.

¹⁹⁶ *Ibid.*, see the original: *khyod mkhas grags pas shin tu bden*.

¹⁹⁷ Red mda' ba Gzhon nu blo gros, *Ston pa la spring yig*, Rje btsun Red mda' ba Gzhon nu blo gros zhabs kyi gsung 'bum, vol. 3, 4-6.

¹⁹⁸ C. Roloff, *Red mda' ba, Buddhist Yogi-Scholar of the Fourteenth Century*, 104. See the original: *mkhan chen nya dbon pa 'di thugs rab che zhing / tshad ma'i rig pa la shin tu mkhas pa'i stobs kyis 'di la lung rigs kyi dgag sgrub zhus na 'gyur bar nges / khong pa 'gyur na chu 'ol kha nas 'gyur nas ding sang gi Jo nang pa thams cad 'gyur ba gcig 'ongs bar 'dug dgongs / rtse chen du nya dbon po'i drung du byon pas / skyo ma snga btsan du song nas / dngos su mi skyon yang / thugs mi mnyes pa'i rnam 'gyur du ma ston kyin 'dug pas / da zhus kyang don du mi 'gyur bar dgongs nas /*.

not directly confront his views, but communicated his displeasure to Red mda' ba. At that point, according to Red mda' ba's biography by Sangs rgyas rtse mo, Red mda' ba thought that even if he did discuss the Jo nang pa philosophical view with Nya dbon, it would be useless.

Later, Red mda' ba returned to Sa skya, and composed a letter called *A Letter of the Jewel Rosary*,¹⁹⁹ which he publicly sent to all the holders of teachings in the Land of Snow. None of those scholars who claimed to be Kālacakra practitioners or followers of the Jo nang pa philosophy stepped up to debate publicly, although this disturbed them tremendously. At one point, all of the leading scholars from major learning centers from Dbus and Gtsang gathered in Sa skya, headed by Drung bzhi thog pa Kun dga' rin chen (1339-1399). There, a serious debate regarding the *Kālacakra tantra* started between Red mda' ba and Karma Dkon gzhon in front of a large gathering. The debate was about the presence of a contradiction in *Kālacakra tantra*.²⁰⁰ Red mda' ba claimed that there was a contradiction while the Karma Dkon gzhon said there was no contradiction.

Karma Dkon gzhon was quite an active scholar during the fourteenth century. Kong sprul Yon tan rgya mtsho (1813-99: hereafter Kong sprul) discusses Karma Dkon gzhon in the introduction to his *RGV* commentary. When Btshan kha bo che (b.1021-?) and his translator Gzus dga' ba'i rdo rje (eleventh century) went to Kaśmīr to learn the Dharmas of Maitreya, Gzus dga' ba'i rdo rje composed his own commentary on *RGV* according to the explanation of Sañjana (eleventh century). Gzus dga' ba'i rdo rje also

¹⁹⁹ Red mda' ba Gzhon nu blo gros, "Gdams pa nor bu'i phreng ba bzhugs", Rje btsun Red mda' ba Gzhon nu blo gros zhabs kyi gsung 'bum, vol. 1, 30-34.

²⁰⁰ I was not able to identify whether it intend to *Laghukālacakratantra*, because Red mda' ba's biography just mentioned *dus 'khor*. See: C. Roloff, *Red mda' ba, Buddhist Yogi-Scholar of the Fourteenth Century*, 105.

translated *Dharma-dharmatā-vibhāga* and its commentary into Tibetan. The Dharmas of Maitreya as taught by Gzus dga' ba'i rdo rje became renowned as “the meditation tradition,” and his teaching became an excellent source in terms of both study and practice of the Dharmas of Maitreya. Later, Rang byung rdo rje composed a summary of *RGV* according to Gzus dga' ba'i rdo rje's commentary and tradition. Again, Karma Dkon gzhon composed an extensive commentary on Rang byung rdo rje's *RGV*.²⁰¹

Also around that time, a Jo nang pa tantric practitioner met Red mda' pa and said the following:

Since you are a great scholar, you should not refute the *Kālacakra Tantra*.²⁰²

To this suggestion, Red mda' ba replied with following words:

With respect to the teaching of the Tathāgata, the wise one will prove and disprove. When people cut woolen cloth, what is the chance (job) for a dog?²⁰³

Gha rung pa also considered Red mda' ba as an enemy of the Jo nang pa teachings. In his *Lamp that Illuminates the Expanse of Reality*, Gha rung pa states that Red mda' ba betrayed his four masters, and that he had broken his *samaya*-vow as a disciple and Buddhist. Furthermore, Gha rung pa states that from the time that Red mda' ba was seized by the demonic Dpe dkar rgyal po, he became an enemy of teaching. Regarding the story in which Red mda' ba was influenced by a demon, there is another

²⁰¹ Kong sprul Blo gros mtha' yas, *Theg pa chen po rgyud bla ma'i bstan bcos snying po'i don mngon sum lam gyi bshad srol dang sbyar ba'i rnam par 'grel pa phyir mi ldog pa seng ge'i nga ro* (TBRC accession number W21961), 9a-9b.

²⁰² C. Roloff, *Red mda' ba, Buddhist Yogi-Scholar of the Fourteenth Century*, 106. See the original: *khyed mkhas pa chen po yin pa la / dus 'khor la dgag pa mdzad par mi 'os*.

²⁰³ *Ibid.*, see the original: *bde bar gshegs pa'i gsung rab la / dgag sgrub mkhas pa rnams kyis byed / mi rnams 'phying ba 'dra ba la / khyi la rtsol gnyer ci shig yod /*.

version mentioned in Nya dbon's biography by Rigs Idan Rgyal ba Jo nang dpal bzang po, according to which Red mda' ba was once attacked by the *māra* of cupidity-attachment. From that point onward, it states, he became an enemy of the Jo nang teachings. It is common for Jo nang pa followers to demonize Red mda' ba, and to explain his activities as owing to the actions of demon. One side demonizing the other is a typical Tibetan way of explaining things or events that are undesirable for a certain group of people.

Around this time, all the major Jo nang pa scholars led by the Great Abbot (*Mkhan chen*) Bstan pa'i rgyal mtshan (fourteenth century)²⁰⁴ gathered together for a meeting in order to prepare for the debate with Red mda' ba. They assiduously prepared to pre-empt Red mda' ba's refutations by gathering authentic scriptural quotations rebutting his attacks on their tradition. Finally, these Jo nang pa scholars reported to master 'Jam dbyangs (fourteenth century)²⁰⁵ in the following way:

Please invite master Gzhon nu blo gros, and [we will] debate regarding the enlightenment matrix and the difference between the definitive and interpretative teachings.²⁰⁶

As a result of this invitation, Red mda' ba and his students were invited from Sa skya, and participated in the debate. At the beginning of debate, Red mda' ba said the following words:

If we are to engage in debate, the debate [topic should] only focus on the *sūtra-s*, the *tantra-s*, or one specific treatise. [I] don't engage in debate which delights the

²⁰⁴ He is a student of Mnga' ris chos rje Phyogs las rnam rgyal, and abbot of Ngam rings monastery. See 'Gos Lo tsā ba Gzhon nu dpal, *The Blue Annals*, 778.

²⁰⁵ This master is not identified.

²⁰⁶ *Ibid.*, 106. See the original: *slob dpon gzhon blo pa 'dir spyang drongs / bde gshegs snying po drang nges la rtsod pa yin /*.

foolish ones, which [takes a] mixed and confusing topic.²⁰⁷

Master ‘Jam dbyangs acquiesced to the suggestion and thought it reasonable. As a result, their pre-meditated arguments and scriptural quotations were inapplicable, and master Bstan pa’i rgyal mtshan accepted a view in which “there is no difference between the suchness with and without stain.” Furthermore, he accepted that the enlightenment matrix, decorated (*rgyan*) with ten powers and uncompounded qualities, etc., is independently existent. To this, Red mda’ ba replied in the following way:

Given that you accept the enlightenment matrix as permanent and independently existent (or intrinsically existent) and [maintain] that [the enlightenment matrix] is not intrinsically established as either singular or manifold, then, take the object of knowledge as an example: given that the basis of reasoning is not established [i.e. whether or not it is singular or manifold], if it is established as singular, then it cannot be considered to be manifold. And if it is established as manifold, then it cannot be considered to be singular.²⁰⁸

With thorough syllogistic reasoning and scriptural support, Red mda’ ba’s argument was such that many followers of the Jo nang pa tradition discontinued their studies and became doubtful of Jo nang philosophical views.

Although Jo nang pa scholars claimed that Red mda’ ba regarded the *Kālacakra Tantra* as “non-dharma” (*dus khor chos ma yin pa*), such an accusation directly contradicts Red mda’ ba’s actual statements. According to Red mda’ ba’s views on the *Kālaracara Tantra* from his debate letter:

²⁰⁷ *Ibid.*, see the original: ‘o skol rtsod pa byed na / yang na rgyud / yang na mdo / yang na bstan bcos kho na’i steng nas byed / blun po mgu ba’i rtsod pa sra ste sres te mi byed /.

²⁰⁸ *Ibid.*, 107. See the original: shes bya chos can / rtag brtan gyi bde gshegs snying po bden par ma grub par thal / de don dam par gcig tu’ang ma grub / du mar yang ma grub pa’i phyir / gsal ba khas blangs / rtags ma grub na / gcig tu grub na du ma la khyab pa bud / du mar grub na gcig yin par bud /.

However, whether it is composed by an Ārya or not, I see that there are many good explanations. Therefore, I would not say that it is not the entrance of those liberation seekers, and would not categorically deny this (teaching).²⁰⁹

It is clear from this statement that he does not deny the validity of the teaching. Red mda' ba and Tsong kha pa Blo bzang grags pa (1357-1419: hereafter Tsong kha pa) also had a totally different views regarding the *Kālacakra Tantra*. While Red mda' ba was very critical of the *Kālacakra Tantra*, Tsong kha pa developed a keen interest in the teaching. Red mda' ba did not completely deny the value of *Kālacakra Tantra*, but he did compose an open letter to the learned communities to discredit the tantra. It is very interesting to see that the master and student developed completely different views with regard to *Kālacakra*. Here is a conversation purported to have taken place between Red mda' ba and Tsong kha pa, in which Red mda' ba gave advises Tsong kha pa that seeking teachings on the tantra would take too much time and that giving lectures on scriptures would bring more benefit to students:

“Even simply completing research (*rtsad gcod*) on the tantra would cause such a long delay. Since such great benefit would come from lecturing on scripture now, wouldn't it be better to give lectures for the time being?”²¹⁰

To this suggestion of his master, Tsong kha pa replied:

“Since I have a strong interest regarding the *tantra*, I

²⁰⁹ *Ibid.*, 107-8. See the original: 'on kyang 'phags pas mdzad dam min yang bla / legs par bshad pa'ang mang du mthong bas na / thar 'dod rnam kyī 'jug ngogs ma yin zhes / kho bo 'di la mtha' gcig skur mi 'debs /.

²¹⁰ Blo bzang 'phrin las nram rgyal, 'Jam mgon chos kyī rgyal po tsong kha pa chen po'i rnam thar, 176. See the original: sngags kyī rtsad gcod de tsam mdzad pa la yun ring 'gyang / da lta sde snod bshad pas phan thogs rgya chen po 'ong gi 'dug pas re zhig bshad pa mdzad pa mi 'thad dam /.

will research the tantra first.”²¹¹

After this meeting, Red mda’ ba went to Sa skya, and Tsong kha pa left for Rong chos lung and met with Lama Dbu ma pa (fourteenth century). Furthermore, Red mda’ ba states in his *Elimination of Contradictions*:

Nowadays, there are those claiming to be scholars in the Land of Snows, who cling to the words of *Kālacakra Tantra* and its commentary—a *tantra* teaching the profound meaning by way of allegory—[so] literally? [I] have seen [some people] fabricate many wrong dharma teachings in contradiction to the pure *sūtric* and *tantric* teachings. Like a curved tree needing to be straightened, I wrote [this] by means of examination and refutation.²¹²

Likewise, In *Clarification of the Definitive Meaning*, Red mda’ ba further states:

Other commentators who explain the meaning of this just abandon the fruits, collecting the husk again and again. Just like getting nectar by stirring the ocean, I took the essential meaning of reality. The bees get honey from the lotus garden, and the swan will separate water from milk. The expert merchants will recognize [what is] a jewel and [what is] a semi-precious stone. The [difference between] lucid exposition and faulty speech will be understood by wise men.²¹³

According to Red mda’ ba’s biography by Sang rgyas rtse mo, Red mda’ ba would not have refuted the Jo nang pa philosophical view were it in harmony with the intention

²¹¹ *Ibid.* See the original: *bdag sngags kyi phyogs la ‘dun pa drag po bdog pas sngon la sngags phyogs kyi rtsad gcod byed pa lags /*.

²¹² *Ibid.*, 108. See the original: *ding sang gangs ri’i khrod kyi mkhas rlom rnams / ldem po’i ngag gis zab mo’i tshul ston pa / dus kyi ‘khor lo’i rgyud ‘grel dang bcas pa’i tshig la ji bzhin sgra ru mngon zhen pas / rnam dag mdo rgyud tshogs dang ‘gal ba yi / log pa’i chos lugs mang du spel mthong nas / ‘khyog po’i shing la srong ba’i tshul bzhin du / brgal zhing brtag pa’i sgo nas bdag gis bris /*.

²¹³ *Ibid.*, 109. See the original: *‘di don ‘grel byed mkhas pa gzhan dag gis / snying po dor nas sbun pa yang yang ‘phyar / rgya mtsho srub las bdud rtsi ji bzhin du / yang dag don gyi snying po kho bos bangs / ‘dab brgya’i tshal nas sbrang rtsi bung bas len / chu dang ‘o ma ngang pas so sor ‘byed / nor bu ‘ching bu ded dpon mkhas pas shes / legs bshad nyes bshad mkhas pa’i blo yis rtogs /*.

of the pure *sūtra-s* and *tantra-s*. Red mda' ba concluded that the Jo nang pa assert the *dharmakāya* as an everlasting and unchanging phenomenon—such a philosophical stance is without precedent, whether in India, Tibet, or Nepal. Therefore, in order to break the continuity of this wrong view, Red mda' ba refuted it. Concerning the Jo nang pa philosophical system, he said:

[The Jo nang pa] robbed the pure jewel of correct view, which is the basis of all good qualities and the seed of goodness. There are no enemies worse and more harmful than wrong views that are able to cut the life vein of liberation. Although these (people) hold the banner of saffron-robed monks, to Buddhism, [they] send the negative message of non-Buddhist schools. [They] loudly tout the fox's voice of extreme views—grasping to externalism and nihilism. They exceedingly cling to the remaining corpse of wrong views.²¹⁴

One day, when Red mda' ba and his students were walking, they encountered a young man walking in the opposite direction who had strong conviction in the Jo nang pa school. As soon as this young man recognized Red mda' ba and his students, he yelled: “For the Jo nang pa, there is no difference whether I live or die. If I kill him, then [I] will eliminate the chief enemy of Jo nang.” He then ran towards Red mda' ba, planning to hit him on the head with a stone. Upon reaching the controversial scholar, his physical body became paralyzed and his mind went blank. When he recovered, he saw a brilliant spiritual master standing in front him. Later, it is said that this man developed deep faith in Red mda' ba, and became one of his disciples.

‘Bri gung lo tsā ba also espoused a biased position, clinging to sectarian views.

When setting up an oven and preparing to perform a fire *puja* with the intention of

²¹⁴ *Ibid.*, 110. See the original: *bde legs sa bon yon tan kun gyi gzhi / yang dag lta ba'i nor mchog 'phrog byed cing / thar pa'i srog rtsa gcod par byed pa yi / lta ngan las lhag 'phung byed dgra gzhan med / lta ngan dman pa'i thad la mngon zhen zhing / rtag chad mthar lta'i wa skad cher sgrog pa / 'di dag ngur smrig rgyal mtshan 'chang na yang / thub pa'i bstan la mu stegs than skyel yin /*.

burning Red mda' ba, a vividly white man suddenly appeared in the sky and said:

He will not be burned even if you [try to] burn him. Since you would create

immense negative karmic consequences [by doing so], don't do it.²¹⁵

Having seen this unusual event, 'Bri gung lo tsā ba abandoned his initial endeavor.

At Bzang ldan, Bka' bcu pa Yon tan reported the following to Red mda' ba:

It seems [you] might create a lot of negative karmic consequences by criticizing the Jo nang pa.²¹⁶

Red mda' ba replied:

There are many people who think so; though, how could this be? At the time when our Teacher appeared to the world, *māras* like Devadatta and company, and eighteen non-Buddhist teachers developed immeasurable hatred and anger towards the Buddha. Will the ripening of these negative karmic consequences affect the Buddha? Later, Six Ornaments and Two Supreme Ones came to the world, and the dark forces disliked them. Will the negative karmic consequence from their dislike ripen, affecting the Six Ornaments and Two Supreme Ones? Especially, when Nāgārjuna came to the world and became the pioneer of the Mahāyāna, two schools within Buddhism denied the Mahāyāna as a teaching of the Buddha. Will this negative karmic consequence also ripen, affecting Nāgārjuna? It is the natural law of dependent arising: when the sun rises, all owls become blind. It is also natural for crookedness to be redressed, [if one] correctly places the plumbing line. So, don't speak of that kind of foolishness.²¹⁷

At one point, there was a debate between Red mda' ba and the great abbot G.yag phrig

²¹⁵ *Ibid.*, 111. See the original: *de khyod kyis bsregs kyang mi 'tshig rnam smin chen po pog pas ma byed zer*.

²¹⁶ *Ibid.*, see the original: *jo nang pa la bka' skyon mdzad pa 'di la / sdig pa chen po 'ongs ba 'dra*.

²¹⁷ *Ibid.*, 112. See the original: *'di 'dra zer ba shin tu mang ste / de 'dra ga la yin / sngon 'jig rten du ston pa byon pa'i dus su / lhas byin la sogs pa'i bdud [kyi] ris rnams dang / mu stegs kyi ston pa drug gsum bco brgyad la sogs rnams la zhe sdang dang khong khro dpad tu med pa skyes pa'i sdig pa yang ston pa la 'ong ngam / de'i rjes su rgyan drug mchog gnyis la sogs pa byon pa la / nag phyogs rnams mi dga' bar 'gyur pa'i sdig pa 'ang de dag la 'ong ngam / khyad par du 'phags pa klu sgrub byon nas theg pa chen po'i srol phye ba la / rang bde gnyis kas theg chen ni bka' min zhes / skur ba btab pa'i sdig pa yang / 'phags mchog klu sgrub la 'ong ngam / nyi ma'i dkyil 'khor shar ba'i tshe / 'byung po'i bya rnams long ba rten 'brel gyi chos nyid yin zhing / gnam thig drang por rgyab na sgur po ras su 'thon pa lugs yin / blun po'i lab de 'dra ma zer /*.

Sangs rgyas 'phel, who said:

All sentient beings will be enlightened, and there is no end to *samsāric* existence.²¹⁸

Then Red mda' replied:

The fact that all sentient beings will become enlightened is ascertained by correct cognition, because it is established by valid cognition.²¹⁹

In response to this challenge, abbot G.yag ston reversed the point by stating the following:

It is not established that this applies to everything.²²⁰

Though there were many debates regarding the reasons for which it was not established, and so forth, the scholars relying on the argument's meaning were pleased by Red mda' ba's clear and syllogistic reasoning; those focused on the argument's words, however, preferred abbot G.yag ston's logic.

According to the short biography of Nya dbon composed by Jo nang dpal bzang, around the time when Nya dbon refused to meet his former student Red mda' ba, he had a serious debate with abbot G.yag sde regarding the philosophical issue of *rang stong* and *gzhan stong*. The debate had lasted for three days, but there was still no clear indication of who was the winner. At that point, both of these great scholars made an agreement, praying together. The words of their prayer stated that whoever spoke the truth in the debate would have a wonderful and auspicious signs at the time death, such as a rainbow, a rain of flowers, and would be seated in the vajra position at a beautiful, comfortable

²¹⁸ *Ibid.*, 113. See the original: *sems can thams cad sangs rgya / 'khor ba la zad pa med /*.

²¹⁹ *Ibid.*, see the original: *sems can thams cad 'tshang rgya bar tshad mas nges par thal / der tshad mas grub pa'i phyir /*.

²²⁰ *Ibid.*, see the original : *khyab pa ma grub gsungs*.

place. The one who spoke falsely however, would die from being stabbed by a knife, upon which a rain of stones would fall, accompanied by other inauspicious signs.

When abbot G.yag sde passed away, circumstances occurred in accordance with this prayer. One time, abbot G.yag sde was riding on a yak, and the yak slipped on some steps due to bad weather. Both the yak and abbot G.yag sde tumbled down the path and his flesh and bones were scattered everywhere. At that time, a rainstorm and hailstorm fell accompanied by strong wind. When Nya dbon heard what had happened to abbot G.yag sde, he made a prayer and dedicated it to him, and guided him through the intermediate state. Later, when Nya dbon was passing away at the age of ninety-five, he remembered the earlier prayer he made with abbot G.yag sde, and Nya dbon intentionally arranged an auspicious manner of death. He seated himself in a crossed-legged posture, properly donned his robes and lower garment, and peacefully passed away his hands arranged in mudra and with a yogic gaze.²²¹

Around this time, Lo tsā ba Skyabs mchog dpal bzang po and Karma Dkon gzhon also had a debate about whether or not conventional existence fulfills the function of existence. However, the debate did not go well, and the translator Skyabs mchod dpal bzang po said:

Since the debate concerning the meaning bore no fruit, a debate of only the terms used in discussion is meaningless. The audience has grown tired and has interrupted the debate. Therefore we will leave.²²²

At this point, Red mda' said: "Revered translator, you have grown tired, [but] I can

²²¹ Rigs Idan Rgyal ba Jo nang dpal bzang po, "Chos rje kun mkhyen chen po yab sras bco lnga'i nam thar nye bar bsodus pa ngo mtshar rab gsal," 182.

²²² *Ibid.*, see the original: *don rtsod ni mi 'ong bar 'dug / tshig la snying po med pas / drung pa rnams 'o brgyal gzhan rnams yang thugs dam chag pas bzhud gsungs /*.

[still] debate.” Having said that, Red mda’ ba posed several syllogistic arguments, and everyone agreed that these defeated Karma Dkon gzhon’s argument. Finally, Red mda’ ba concluded the debate, and added:

Those who claim to be great scholars in Dbus and Gtsang, differing about the meaning but agreeing only on the words with which an argument is conducted, say that they agree about a philosophical view, and that there is no need for further debate. By contrast, when their interpretations of the meaning is the same and they agree [with one another], but there is a slight discrepancy about the words [being used in the argument], then [they] debate endlessly. Such debates are meaningless. For translator (Skyabs mchog dpal bzang po), it is not appropriate to say that even without an examination by reasoning, that conventional existence does not fulfill the function of existence. That is a nihilistic view. If you (Karma Dkon gzhon) disagree, then even conventional existence with logical analysis does not fulfill the function of existence—that is an eternalistic view. It is not necessary to argue against the emptiness of other nature.²²³

At that time, the audience developed faith and said:

It is marvelous that the power of [one’s] intelligence can increase merely by listening to Lama (Red mda’ ba).²²⁴

Later, Red mda’ ba visited Dga’ ba gdong, and taught the *Madhyamakāvatāra* to students of Tsong kha pa, including Bka’ bcu pa Nam mkha’ byang chub (fourteenth century), Bsod nams ye shes (fourteenth century), Rgyal tshab Darma rin chen (1364-1432: hereafter Rgyal tshab), and some other Bka’ brgyad pa including five hundred students who were instructed in the *Abhisamayālaṅkāra* and *Pramāṇavārttika*. At that time, food, clothing, and other living necessities were easily attained, and many enjoyed

²²³ *Ibid.*, 114. See the original: *dbus gtsang gi dge bshes chen por grags pa rnams kyang / don rgyab ‘gal song yang tshig phyogs tsam ‘grig na / rang re rtsod rgyu med / grub mtha’ mthun zhes smra / don gcig kyang tshig cing zad mi mthun na / mgo byang mthug tu song song rtsod kyin ‘dug ste de ‘dra la snying po med / drung lo tsā ba yang / rigs pas ma dpyad par kun rdzob tu yod pas / yod pa’i go mi chod ni mi gsung / gsung na chad lta bar ‘gyur / karma ba yang rigs pas dpyas nas kyang kun rdzob tu yod na yod pa’i go chod par mi ‘dod / ‘dod na rtag ltar ‘gyur / gzhang stong la khyi ‘thab mi dgos par gda’.*

²²⁴ *Ibid.*, see the original: *bla ma’i zhabs tog tu ‘gro ba / rang gi blo gros kyi nus pa thon pa / ngo mtshar che.*

these courtesies. During this teaching, a scholar named Ldan ma Dkon mchog seng ge rose from his seat and said, “Please listen to me, I have a request of the two masters”:

It is well known that Red mda’ ba is the greatest scholar in the Gtsang region and that Blo bzang ba (Tsong kha pa) is the greatest scholar in the Dbus region. Since you two, teacher and student, have become the lords of teaching in present day Dbus-Gtsang, I ask that at this present meeting, you reveal your exposition of the three vehicles and four philosophical schools. In order to eradicate misunderstandings of [those] zealous students from Dbus and Gtsang, please do turn the dharma wheel for as long a time that produces debate, discussion, proof and disproof through spiritual authority and syllogistic reasoning. Oh! Great scholar Red mda’ ba, please don’t go to the Bu le snow mountain (Gangs bu le), and master Blo bzang, please don’t also leave for the snow mountain ‘O de gung rgyal’. [You two], please stay in the central area of Dbus-Gtsang, producing great benefit through your teachings for sentient beings.²²⁵

Later, Red mda’ ba went to Gsang phu monastery together with Tsong kha pa. At Gsang phu, at a breakfast gathering, there were around seventy excellent scholars of which Red mda’ ba and Tsong kha pa were foremost. At this meeting, a scholar from Gsang phu monastery rose from his seat and said the following to Red mda’ ba and Tsong kha pa:

[I have] a question for you, father and son. Please tell [me] honestly and without any secrecy. Master Red mda’ ba, [I have heard that] you said it is important that one understand the overview of the *Bka’* ‘gyur and *Bstan* ‘gyur in general, and the complete meaning of popular commentaries in particular. There is not much benefit in just [learning] a few sentences here and there. Is this correct?²²⁶

²²⁵ *Ibid.*, 155. See the original: *gtsang na mkhas pa Red mda’ ba / dbus na mkhas pa blo bzang zer nas / khyed yab sras gnyis dbus gtsang gi bstan pa’i bdag por grags gda’ bas / da zhal ‘dzoms dus ‘dir / theg pa gsum grub mtha’ bzhi’i bhad srol / mdzad pa rnams lkog tu mi mdzad par / bdag cag dbuas gtsang gi don gnyer ba rnams kyi log rtog dang the tshom bsal ba’i phyir / tshogs su ‘bel gtam mdzad par zhu ba dang / lung rigs kyi dgag sgrub mdzad nas / kho thag chod pa’i chos ‘khor yun ring du bskor du gsol / de nas rje btsun chen po yang gangs bu le dang / chos rje blo bzang grags pa yang ‘o de gung rgyal gyi gangs la mi gshegs par dbus gtsang gi gzhung du bstan pa’i bya ba rgya chen po mdzad du gsol /*

²²⁶ *Ibid.*, 155-6. See the original: *khyed yab sras gnyis la zhu ba tshig re yod pas / mi ‘chab par gsong por gsung bar zhu / bla ma rje btsun pa’i zhal gsung nas / spyir bka’ bstan bcos kyi dgongs pa gzhung lugs mgo mjug gi ‘gangs go ba re dgos pa yin / tshig gi phreng ba re ltas te / shes shes rang la nges pa tsam med gsungs ba e bden /*

To this question, Red mda' ba replied:

I don't remember [having said] that, but it seems true.²²⁷

Then, the Gsang phu scholar said:

The master is thus in agreement [with this view]. Thank you for sharing this without secrecy.²²⁸

At this meeting, this Gsang phu scholar also clarified [something] with Tsong kha pa, saying:

If [one seeks] explanation in the overall understanding of the philosophical texts, then [one] needs my teacher [Red mda' ba's help]; if [one seeks] critical analysis of the difficult parts of a [particular paragraph, or] sentence, then [one] needs A po rgan chen (Tsong kha pa). You have said this. Is it correct?²²⁹

To this, Tsong kha pa just smiled and said nothing. On another occasion, also at a breakfast gathering, master G.nyal pa, the monastic seat holder of the upper college of Gsang phu, asked Red mda' ba to bestow a “feet initiation or feet blessing.”²³⁰ Red mda' ba then said:

How could this be, for such a great scholar like you?²³¹

Red mda' ba thus refused. Then master G.nyal pa said:

At the end of this life, I also wish to say that [I] touched the

²²⁷ *Ibid.*, 156. See the original: *ngas de 'dra rang byas su ma tshor / lar de 'dra gcig 'dug pa*.

²²⁸ *Ibid.*, see the original: *bla ma'i drung nas don gyis zhal gyis bzhes par gda' bas / mi chab par gsung ba thugs la btags*.

²²⁹ *Ibid.*, see the original: *bla ma rin po che'i gsung nas / gzhung lugs kyi 'gangs gshog na / nga'i bla ma dgos pa yin / dka' gnad kyi tshig gi spu ris 'byed na / a bo rgan chen dgos pa yin gsungs pa e bden*.

²³⁰ The *zhabs dbang*, a religious activity in which holy masters or venerable person put his or her feet on the head of person who wished to receive blessing. It is counterpart to *phyag dbang*, blessed by putting his or her hands on the head of faithful followers. The *phyag dbang* is extremely common in the Tibetan society; however, the *zhabs dbang* is not at all common.

²³¹ C. Roloff, *Red mda' ba, Buddhist Yogi-Scholar of the Fourteenth Century*, 157. See the original: *khyed 'dra ba'i dge bshes chen po la de 'dra gar 'ong /*.

lotus feet of glorious Red mda' ba. Sagacious monk, you need not be fearful. Please just place your feet.²³²

Then Red mda' ba said:

“In that case, ok [I will do it].” Having said that, Red mda' ba did the feet initiation.²³³

Later, Red mda' ba and Tsong kha pa traveled to Lhasa together. In Lhasa, Tsong kha pa organized a prayer meeting in the presence of the Buddha's statue in the Jo khang temple, along with five hundred monastic disciples. Both teacher and students prayed for a long time for the benefit of the longevity of all pure dharma practitioners in the Land of Snow. At that time, Red mda' ba gave a feet initiation to all those present who requested it; however, Tsong kha pa never gave this kind of initiation. In light of this, the monks from Gsang phu monastery remarked:

Red mda' ba is not fearful of death, so he gives the feet initiation to whoever asks. [However], Blo bzang grags pa, being fearful of death, does not give the feet initiation to anyone.²³⁴

At one point, Red mda' ba gave lectures to fifteen students at Ngam ring monastery. At the same time, the great abbot Bstan pa'i rgyal mtshan gave teachings to seven hundred students. According to Red mda' ba's biography composed by Sang rgyas rtse mo, Red mda' thought:

Between the seven hundred that make up the great abbot Bstan pa'i rgyal mtshan and his students and the sixteen that make up me and my students, who will ultimately benefit

²³² *Ibid.*, see the original: *nga yang tshe mjug 'dir dpal ldan Red mda' ba'i zhabs kyi padmo dri ma med pa la gtugs zer ba gcig 'dod pa yin / btsun rgan rang 'jigs mi dgos rkang pa zhog.*

²³³ *Ibid.*, see the original: *'o na g.ya' gsungs nas zhabs dbang mdzad do //.*

²³⁴ *Ibid.*, 158. See the original: *Red mda' ba khong 'chi bas mi 'jigs pas zhabas dbang du zhu zhu la gnang gin 'dug / Blo bzang pa 'chi bas 'jigs nas su la yang mi gnang ba 'dug.*

the teaching?²³⁵

Later, Red mda' ba said that even these seven hundred people consisting of abbot Bstan pa'i rgyal mtshan and his students could not compete with the single person like Tsong kha pa.

Ensuing is a detailed discussion of the various philosophical issues between Red mda' ba and Khri rgyal Bsod nams lde (1371-1404: hereafter Bsod nams lde).²³⁶ Bsod nams lde asked Red mda' ba the following questions:

Since Ārya Asaṅga is the one prophesied by Buddha, why [then] did Maitreya not teach [him] Madhyamaka?²³⁷

Red mda' ba replied:

[Why] do mothers not give [babies] the mixed snake eggs (*sbrul sgong*) instead of giving them lha ga (?) at the beginning?²³⁸

To this, Bsod nams lde could say nothing.²³⁹ He then asked:

What do you make of the many people who say that the *sambhogakāya* and *nirmāṇakāya* are not the Buddha?²⁴⁰

Red mda' ba replied:

²³⁵ *Ibid.*, 163. See the original: *khong dpon slob bdun brgya po dang / nged dpon slob bcu drug po bstan pa la su phan che'i dgongs pa gcig byung / dus phyis khong bdun brgya pos blo bzang grags pa gcig po yang mi do bar 'dug*.

²³⁶ Khri rgyal Bsod nams lde was the ruler of Gung thang kingdom, and passed away when he was 33 years old. His son Khri Lha dbang rgyal mtshan (1404-1464) was crowned in 1418/1419, and became the father of the first Bsam lding Rdo rje phag mo Chos kyi sgron ma (1422-1455). See: Diemberger, Hildegard, *When a woman becomes a religious dynasty: the Samding Dorje Phagmo of Tibet* (New York : Columbia University Press, 2007), 35-37.

²³⁷ *Ibid.*, see the original: *'Phags pa thogs med sangs rgyas kyis lung bstan pa'i skyes bu chen por 'dug pa la / rje btsun byams pas dbu ma mi ston pa ci lags /*.

²³⁸ *Ibid.*, see the original: *'o na a ma tshos bu btsa' la dang por sgrub gang brdzis nas mi ster ba bar ldag pa ster ba ci yin /*.

²³⁹ Red mda' ba Gzhon nu blo gros, "Mnga' bdag khri rgyal bsod nams lde la gdams pa," in *The Phan byed gzhan la gdams pa 'doms pa'i skor* (TBRC accession number W23629), 172-76.

²⁴⁰ *Ibid.*, 164. See the original: *longs sprul sangs rgyas min zer mkhan mang po gda' lags pas / ji ltar lags /*.

The present day scholars are not worthy of trust. When I say [that] there is a contradiction in *Kālacakra Tantra* and its commentary, [they] say that this is forsaking the dharma. [However, these same scholars] acknowledge the view of those who claim that the *sambhogakāya* and *nirmāṇakāya* are not the Buddha. If the *sambhogakāya* and *nirmāṇakāya* are not the Buddha, then there is a huge fault in which all the *sūtras* and *tantras* cease to be the words of the Buddha.²⁴¹

Master ‘Jam dbyangs commented on Red mda’ ba, saying:

Although some say that there is no one whose knowledge exceeds Red mda’ ba’s, from my perspective, since no real [Buddhist] teaching exists in east or west India, nor in China, Nepal, etc., I understand why there is no one else in the world at present with better knowledge than this great learned preceptor.²⁴²

According to Red mda’ ba’s biography composed by Sangs rgyas rtse mo, at one point, Sangs rgyas rtse mo went to see master G.yag ston and asked who is more knowledgeable among the translator Skyabs mchog dpal bzang po, Red mda’ ba, and Blo bzang grags pa. Master G.yag ston replied:

At present, it is difficult to find a spiritual mentor who is more knowledgeable than master Gzhon nu blo gros.²⁴³

With regard to Red mda’ ba, Master G.yag ston said:

[When I] read his *Abhisamayālaṅkāra* commentary, [I encountered] contradictions. Although, he said that the [philosophical view of] the Maitreya dharma is Yogācāra, I consider it to be the word of the Buddha because Maitreya is [also] a Buddha. Since Red mda’ ba is a

²⁴¹ *Ibid.*, see the original: *ding sang gi mkhas pa ‘di tsho la nges pa tsam mi ‘dug / ngas dus ‘khor rgyud ‘grel la ‘gal ‘du yod byas pa la / chos spong gi las yin zer ‘dug / longs sprul sangs rgyas min zer mkhan byung rung / de’i ‘dra’i lugs kyang yod zer nas ci ru yang mi sgom pa ‘dug ste / longs sprul sangs rgyas min na / mdo rgyud thams cad bka’ min par ‘gyur ba la sogs pa nyes pa shin tu che /*

²⁴² *Ibid.*, 165. See the original: *‘ga’ zhid da lta bod na slob dpon pas mkhas pa med zer na’ang / nga’i lugs kyi rgya gar shar nub rgya nag bal po rnams na bstan pa rnal ma med par ‘dug pas / da lta ‘dzam bu gling na slob dpon mkhas pa bas mkhas pa med par go /*

²⁴³ *Ibid.*, 167. See the original: *slob dpon Gzhon blo ba lta bu’i dge ba’i bshes gnyen ding sang dka’ mor gtad yod /*

great *Guhyasamāja* practitioner, it seems that he is focused on Mañjuśrī as his main personal deity. If Mañjuśrī is a Buddha, then Maitreya is also equally a Buddha. Please report this comment of mine to [your] teacher.²⁴⁴

Later, when Sangs rgyas rtse mo reported master G.yag ston's message, Red mda' ba made the following response:

It is possible that [there are] some contradictions [in my *Abhisamayālaṅkāra* commentary]. [I have] never claimed to be a noble being who speaks without mistakes. [Nevertheless], it is not necessarily a contradiction just because [G.yag ston] considers it to be so. Within the teachings [of Śākyamuni], it is said that Maitreya is a Bodhisattva and that the Maitreya dharma is his treatise. Although he (G.yag ston) may say that Maitreya is greater than the Buddha, [that is] his prerogative. Though he places the net of Vajrayana on the Pāramitāyāna, it is just like covering shoes with a hat (*zhwa dpe lhan la bkab pa*). It is not the way of scholar.²⁴⁵

According to S. K. Hookham, Tibetan scholars treated the *RGV* as a work of Maitreya, and the *RGVV* as a work of Asanga. However, both of these works were most likely composed by a third century Indian master named Saramati.²⁴⁶ This is a serious matter, and we need to do a further research on this issue.

Around this time period, the Da ming emperor Yongle (1360-1424)²⁴⁷ sent an

²⁴⁴ *Ibid.*, see the original: *khong pa'i phar phyin gyi tika de la bltas pas / nang 'gal 'ga' yar 'dug / khong byams chos sems tsam yin gsung na'ang / nga bka' ru 'dod de / byams pa sangs rgyas yin pa'i phyir / khong gsang 'dus pa chen po yin pas / 'jam dbyangs dal gyi gtso bor mdzad kyin yod yong / 'jam dbyangs dang byams pa gnyis snags rgyas yin na yin mnyam / min na min mnyam yin nga zer kyin 'dug slob dpon la zhus cig /*.

²⁴⁵ *Ibid.*, 168. See the original: *nang 'gal than thun yod srid / 'khrul med smra ba'i 'phags par ngas khas blangs pa med / khong gis nang 'gal du bzung ba rnams nang 'gal e yin mi shes / bstan pa 'di gzhir bzhaq la byams pa byang sems dang / byams chos lnga bstan bcos su bshad 'dug / khong rang sangs rgyas pas lhag gsungs na'ang dbang che / rdo rje theg pa'i rgya phar phyin theg pa la bkab rung / zhwa dpe lham la bkab pa bya ba mkhas pa'i lugs ma yin /*.

²⁴⁶ S. K. Hookham, *The Buddha Within: Tathagatagarbha Doctrine According to The Shentong Interpretation of The Ratnagotravibhaga*, 2.

²⁴⁷ Yongle's reign start in the year of 1403, and end in 1424.

envoy to Dbus gtsang to meet with Red mda' ba, offering him many gifts, such as five rolls of fine cloths, fine robes, a piece of white sandalwood, fifty drams of white tea, etc.²⁴⁸

At sixty-five years of age, Red mda' ba gave teachings to the one hundred and fifty students at the hermitage called Blong rtse, located at the border of Mang yul and Gung thang. At this gathering, Red mda' ba taught the five levels of *Guhyasamāja*, giving instruction on the Madhyamaka philosophical view twice, and on the *Madhyamakāvatāra* three times. Furthermore, Red mda' ba taught *Mūlamadhyamakakārikā* in great detail, teaching about the aspiration and application of the Bodhicitta mind twice. In addition, he also gave the initiation of *Guhyasamāja* twice. At this point, Red mda' ba's teaching style had changed from previous years. He emphasized and repeatedly explained the difficult points of the teaching, with the hopes that the pupils would retain the finer points of the teaching. It is said that Red mda' ba thrice exclaimed:

Is there anyone who can claim to attain Buddhahood without
relying on this stainless philosophical tradition of Nāgārjuna?²⁴⁹

But there was no response from the audience.

According to Red mda' ba's biography composed by Sangs rgyas rtse mo, Red mda' ba asserted that there are only two paths to enlightenment, the Vajrayāna and Pāramitāyāna. Between these two paths, the core consists of the completion stage and pure view. Though these two points be called by different names, their fundamental nature is simply the insight that realizes the non-self theory. The Buddhas of the three times have

²⁴⁸ Red mda' ba Gzhon nu blo gros, "Rgya nag gi rgyal po ta'i ming can gyis 'ja' sa gos dar sogs gnam ba'i skyes lan du phul ba," in *The Gsung thor bu*, vol. 1 (TBRC accession number W1CZ1871), 225a-28b.

²⁴⁹ C. Roloff, *Red mda' ba, Buddhist Yogi-Scholar of the Fourteenth Century*, 181. See the original: 'phags pa klu sgrub kyi lugs kha na ma mtho ba med pa 'di la ma brten par 'tshang rgya mi nus par khas len e nus /.

never taught anything other than this. This theory, according to Red mda' ba, is taught by Nāgārjuna without the slightest mistake. Red mda' ba thus established the tradition of Nāgārjuna.

It is likewise said that:

[Whomsoever] enters the [path that is] other than Ārya Nāgārjuna's, lacks the method with which to attain peace.²⁵⁰

At the end of his life, at the age of sixty-five, Red mda' ba passed away. This occurred in the year of the dragon in the Blong rtse hermitage, located in the border regions of Mang yul and Gung thang.

The Relationship between Red mda' ba and the Jo nang School

Red mda' ba became a student of the Jo nang pa at the age of eighteen, and received the *upāsaka* and *śrāmaṇera* vows in the presence of Ma ti Paṇ chen. Ma ti Paṇ chen was famous for giving monk's vows at that time, and many Jo nang followers had been ordained in his presence. Besides ordaining monks, Ma ti Paṇ chen was also famous for his scholarship in poetry and Sanskrit, and was sought after for his knowledge in these fields. Nya dbon was another important and prestigious Jo nang scholar, who was very much admired by Red mda' ba. Red mda' ba received his monk's vows in the presence of Nya dbon. With him, Red mda' ba mainly studied the *Abhisamayālaṃkāra*. Nya dbon was famous for his intellectual acumen, and in particular for his expertise in the perfection of wisdom and epistemology. This is also mentioned in Red mda' ba's biography. Not only did Red mda' ba revere Nya dbon with great respect and deep admiration for his

²⁵⁰ *Ibid.*, 181. See the original: 'phags pa klu sgrub zhabs kyi lugs las ni / phyi rol gyur la zhi ba'i thabs med do /.

knowledge, but Red mda' ba's most influential student, Tsong kha pa, was also attracted by Nya dbon's wisdom and profound understanding of numerous subjects in Buddhist philosophy.

Tsong kha pa's biography composed by Blo bzang 'phrin las rnam rgyal (19th century)²⁵¹ contains an interesting anecdote regarding the relationship between Nya dbon and his two students, Red mda' ba and Tsong kha pa.²⁵² When Tsong kha pa sought to receive teachings and to study various subjects at Snar thang, he had the opportunity to access an *Abhisamayālaṃkāra* commentary (*Phar phyin gyi ṭika*) composed by Nya dbon,²⁵³ which was owned by a scholar of Snar thang monastery. Tsong kha pa was pleased by its clarity, and this gave him much inspiration since Nya dbon's writing was much more profound and easier to understand. Having read Nya dbon's commentary on the *Abhisamayālaṃkāra*, Tsong kha pa also found therein much clear and precise information on the *Abhidharmakośa* (*Mngon pa mdzod*), giving him conviction that Nya dbon was not only learned in the *Abhisamayālaṃkāra*, but also in the *Abhidharma*. Thus, immediatly after his trip to Snar thang, Tsong kha pa went to the upper valley of Myang. At the age of twenty, which is the year of the fire dragon (1376), Tsong kha pa arrived at Rtse chen and received a lesson on the *Abhisamayālaṃkāra* in the presence of the great scholar, Nya dbon. During the teaching session, Tsong kha pa experienced Nya dbon's art

²⁵¹ The author start to compose this biogaphy in 1843, and completed in 1845.

²⁵² Blo bzang 'phrin las rnam rgyal, *'Jam mgon chos kyi rgyal po tsong kha pa chen po'i rnam thar*, ed. Tshe tan zhab drung (Zi ling: Mtso sngon mi rigs dpe skrun khang, 1992), 127-28. See the original: *ngas legs por shod pa yong ste dus phyis don gnyer byed mkhan ma byung bas lta rtog 'ga' re dgos pa dang / kham s kyang ma bde zhing phar tshad 'chad dgos pa 'dis 'phral la bshad pa mi 'grub 'dug pas / des na nged kyi slob ma Red mda' pa 'di blo gros can mngon pa la shin tu mkhas pa zhig yod pa khyod rang khong la nyan na 'thad cing / ci ste nyan bshad rgyas par mi spro na yang mdzub khrid cig bcol ba drag /*.

²⁵³ Nya dbon Kun dga' dpal, *Phar phyin nya ṭika*, vol.1-2, *Jo nang dpe tshogs* 4, 5, ed. 'Gro 'dul rgya mtsho and Sgrol ma chos mtsho (Beijing: Mi rigs dpe skrun khang, 2007).

of scholarship, feeling that Nya dbon possessed a sharp and clear mind, and that his wisdom was fully developed. He also gave excellent instructions enabling his students to easily gain the essential meaning. Tsong kha pa was delighted by Nya dbon's demonstration of his vast knowledge and scholarly prowess. At that time, Tsong kha pa also requested a lesson on the subject of *Abhidharma*, and to this request, Nya dbon replied:

I could explain it well, later [though since] I have received no such requests [previously], I need to review. My health is also not well, and due to my obligation to teach on the *Abhisamayālaṃkāra* and the *Pramānavārttika*, an explanation [of the *Abhidharma*] cannot be accomplished at the moment. Therefore, you should listen to my disciple Red mda' ba who is intelligent and has very good knowledge of the *Abhidharma*. Even if [he] cannot go into a detailed explanation, it is better to at least request a brief lesson.²⁵⁴

Nya dbon said these words repeatedly and encouraged Tsong kha pa to meet Red mda' ba and receive teachings on the *Abhidharma* from him. Some of Nya dbon's senior students, who knew Red mda' ba well, had a great interest in introducing Tsong kha pa to Red mda' ba. Having been introduced by Nya dbon and his disciples, Tsong kha pa met Red mda' ba for the first time in Rtse chen during the summer of 1376. As Tsong kha pa received the explanation of Vasubandhu's *Abhidharmakośabhasya* from Red mda' ba, Tsong kha pa developed strong faith in Red mda' ba, since he did not merely rely on the superficial words of the text, but taught the complete text as a well-organized system. Whatever Red mda' ba taught, Tsong kha pa understood all the words and their meaning after a single lecture. During the teaching session, Tsong kha pa raised questions on difficult points, and

²⁵⁴ Blo bzang 'phrin las rnam rgyal, 'Jam mgon chos kyi rgyal po tsong kha pa chen po'i rnam thar, 127-28. See the original: *ngas legs por shod pa yong ste dus phyis don gnyer byed mkhan ma byung bas lta rtog 'ga' re dgos pa dang / kham s kyang ma bde zhing phar tshad 'chad dgos pa 'dis 'phral la bshad pa mi 'grub 'dug pas / des na nged kyi slob ma Red mda' pa 'di blo gros can mngon pa la shin tu mkhas pa zhig yod pa khyod rang khong la nyan na 'thad cing / ci ste nyan bshad rgyas par mi spro na yang mdzub khrid cig bcol ba drag /*.

Red mda' ba was impressed by Tsong kha pa's wisdom, intelligence, and especially his insightful manner of raising questions. At one point, Red mda' ba commented on the lesson:

A high level of concentration is required to
give a detailed instruction to you.²⁵⁵

In 1377, Tsong kha pa thus met Red mda' ba, who was twenty-eight. Both Red mda' mda' ba and Tsong kha pa being students of Nya dbon, their relationship was harmonious. Nya dbon praised Red mda' ba's scholarship and his natural insight. Later, the nature of this relationship underwent a shift.

Since Tsong kha pa received a teaching on the *Abhisamayālamkāra* from Nya dbon at an early age, his understanding of this teaching was substantially influenced by Nya dbon. Therefore, this event had a profound impact on entire Gelug tradition. Traditional Gelug scholars are critical of the Jo nang philosophical tradition, such as Thu'u bkwan Blo bzang chos kyi nyi ma (1737-1802: hereafter Thu'u bkwan), who critiques the Jo nang pa view in his *The Crystal Mirror of Philosophical Systems*.²⁵⁶ Despite Gelug scholars' criticism of the Jo nang tradition throughout history, Nya dbon has been viewed in a different way, maintaining an important position among Gelug scholars. For example, almost all Gelug scholars study Nya dbon's commentary on the *Abhisamayālamkāra*, which is considered indispensable for the study of this treatise. This tradition originated due to Tsong kha pa having studied with Nya dbon when he was twenty, and it has had a far-reaching influence in the Gelug tradition.

At the beginning of his academic career, Red mda' ba was very much attracted to

²⁵⁵ *Ibid.*, 128. See the original: *khyed la mdzub 'khrid byed pa la legs par sgrim dgos par 'dug /*.

²⁵⁶ Thu'u bkwan Blo bzang chos kyi nyi ma, *Grub mtha' shel dkar me long* (Lan kro'u: Kan su'u mi rigs dpe skrun khang, 1984), 219-33.

the Jo nang pa school, so much so that he was determined to establish it as a systematic philosophical tradition. Red mda' ba's courage and his quest for clarity were the source of his energy, re-invigorating the Jo nang pa philosophical tradition. Around the time that Red mda' ba was ordained as a monk by Ma ti Paṇ chen, many individuals, students and teachers alike, joined the Jo nang pa school. Many of these were directly or indirectly taught by Dol po pa, some being his own students, and others being students of his students. The transition from Dol po pa to Red mda' ba was fitting because the latter was faithfully representative of the Jo nang pa philosophy early on in his career. However, Red mda' ba would not continue receiving teachings without questioning, as many other scholars of the day had done. He would instead distinguish himself as an inquisitor, a questioner, and a skeptic.

Thus, after his reading retreat, when Red mda' ba finally concluded that the Jo nang pa philosophical view was misconstruing their seminal texts—the corpus of the so-called ten definitive *sūtras*,²⁵⁷ the five treatises of Maitreya, and the Bodhisattva Trilogy—he returned to Sa skya and reported the results of his studies to his teacher, G.yag sde, who concurred with his student's conclusions. Red mda' ba went as far to bring up what he thought to be contradictions in the *Kālacakra Tantra* and its commentary. This offended many Kālacakra practitioners and Jo nang pa followers, and

²⁵⁷ Gha rung pa Lha'i rgyal mtshan, *Nged don la bskul ba nam mkha'i nor bu'i skabs su 'debs rgyu'i lung bsdus*, 27b; According to Gha rung pa, ten definitive *sūtras* are respectively: 1) *Ārya-tathāgatagarbha-nāma-mahāyāna-sūtra*, *Bka'* 'gyur (*dpe bsdur ma*), vol. 66. 678-710. 2) *Ārya-avikalpapraveśa-nāma-dhāraṇī*, *Bka'* 'gyur (*dpe bsdur ma*), vol. 57, 3-14. 3) *Ārya-siṃhanāḍika-nāma-mahāyāna-sūtra*, *Bka'* 'gyur (*dpe bsdur ma*), vol. 62. 302-312. 4) *Ārya-mahābherīhārakapariṣvarta-nāma-mahāyāna-sūtra*, *Bka'* 'gyur (*dpe bsdur ma*), vol. 63. 227-329. 5) *Ārya-aṅgulimālīya-nāma-mahāyāna-sūtra*, *Bka'* 'gyur (*dpe bsdur ma*), vol.62, 347-528. 6) *Ārya-tathāgatamahākaraṇīrdeśa-nāma-mahāyāna-sūtra*, *Bka'* 'gyur (*dpe bsdur ma*), vol. 57, 377-611. 7) *Mahāparinirvāṇa sūtra*. See *bka'* 'gyur (*dpe bsdur ma*), vol. 52, 53, 54. 8) *Ārya-mahāmegha*, see *Bka'* 'gyur (*dpe bsdur ma*), vol.91, 591-622. 9) *Mahāśūnyatā-nāma-mahāsūtra*, *Bka'* 'gyur (*dpe bsdur ma*), vol.71, 675-95. 10) *Tathāgata-guṇajñānācintyaṣayāvatāranirdeśa sūtra*, *Bka'* 'gyur (*dpe bsdur ma*), vol. 61, 289-376.

Red mda' ba received many warnings from various people to cease his criticism. All the while, his relationship with his previous teachers and dharma brothers deteriorated. According to the Jo nang pa viewpoint, he broke his monk's vows as well as his samaya with his root gurus. At that point, Red mda' ba was receiving pressure from all sides, yet he continued expounding his critique. Red mda' ba's profound philosophical understanding supported his strong personality and bravery in confronting his rivals. For one to take such a strong position is not easy, given the social conditions and environment of his time.

The relationship between Bu ston and Dol po pa is worthy of notice, because both of these two intellectual giants greatly influenced Tibetan intellectual history. Bu ston and Dol po pa are contemporary, Bu ston being just two years older than Dol po pa.²⁵⁸ Without understanding the relationship between these two influential scholars, it is difficult to write about the intellectual heritage of fourteenth century Tibet. Along with the rise of Dol po pa's interpretation of the Jo nang philosophical view, his *gzhan stong* teaching also caused a tremendous mind-boggling within Tibetan intellectual circles of the time. This controversy not only made Dol po pa famous, but also placed him at the center of the debate surrounding the Jo nang school's legitimacy. While many scholars disliked Dol po pa's promotion of the *gzhan stong* philosophical view, no one dared to confront him, except Bu ston who challenged Dol po pa publicly.

Though he very much admired Bu ston's tradition and teachings, Red mda' ba

²⁵⁸ Mang thos Klu sgrub rgya mtsho, *Chronology of the Doctrin*, b120. See: www.tbrc.org In the year of 3123, which is the year of iron female tiger. Zha lu Bu ston was born in Sgom gnas of lower shad; he is ten years younger than Dpang lo tsā ba, and two years older than omniscient Dol bu. See Tibetan original: *gsum stong 1 brgya nyer 2 'das pa'i nyer 3 pa lcags mo stag la zha lu bu ston Rin chen grub shab smad sgom gnas su byon / dpang lo las lo bcu'i gzhon / kun mkhyen Dol bu las 2 gyis sgres /*.

could not receive Bu ston's instruction from his students due to pressure from his Jo nang pa masters and dharma friends. The following are several reasons for this pressure Red mda' ba received from his early Jo nang pa teachers and colleagues. First of all, many students of Dol po pa studied with Bu ston before they met Dol po pa, including Nyadbon and Mnga' ris Chos rje. However, when Bu ston and Dol po pa's views came in direct opposition to one another, and they began composing texts refuting one another's views, the communication between the Zhwa lu tradition and the Jo nang pa tradition grew more and more strained. Dol po pa traveled to many places in Dbus and Gtsang towards the end of his life, eventually stopping in Zhwa lu monastery to give lectures. During his stay at Zha lu, according to Dol po pa's biography composed by Jo nang dpal bzang, Dol po pa publicly invited Bu ston to debate on various philosophical points about which they disagreed, although for unknown reasons Bu ston declined this invitation. When Dol po pa challenged Bu ston to a face to face discussion, Bu ston again declined his invitation. One may speculate as to whether or not this indicates lack of confidence in his own scholarship on the part of Bu ston. When the relationship between Bu ston and Dol po pa soured, there was not much academic exchange between Zhwa lu and Jo nang. In addition, Bu ston composed the *De bzhin gshegs pa'i snying po'i mdzes rgyan*,²⁵⁹ in which he openly and systematically criticizes the Jo nang philosophical interpretation. His main disciple, Sgra tshad pa Rin chen rnam rgyal (1318-1388: hereafter Sgra tshad pa), wrote a commentary on this work of Bu ston's called *De bzhin gshegs pa'i snying po'i*

²⁵⁹ D. S. Ruegg, *Le traité Du tathāgatagarbha de Bu ston Rin chen grub: traduction du de bzhin gshegs pa'i snying po gsal zhing mdzes par byed pa'i rgyan*, vol. 88 (Paris: École française d'Extrême-Orient, 1973).

mdzes rgyan gyi rgyan mkhas pa'i yid 'phrog,²⁶⁰ echoing and defending his teacher's criticism of Jo nang pa philosophy. Similarly, from the Jo nang side, Dol po pa's student Mnga' ris Chos rje composed a text called *'Khrul 'joms*,²⁶¹ to defend the Jo nang pa philosophy and discredit Bu ston's view.

Though previously a student of Bu ston's, Mnga' ris chos rje later became Dol po pa's student, had changed his position completely. When he was still a student of Bu ston, he went to see Dol po pa for the purpose of debating him. However, unable to resist Dol po pa's charisma, he bowed down to him without even having been defeated in debate. This may have disturbed Bu ston, who, while Dol po pa gave teachings for several days at Zhwa lu, remained in a hermitage in the upper part of the Zhwa lu valley engaged in meditation.

At this period in time, both the Zhwa lu and Jo nang traditions were quite young. While Dol po pa was still alive, due to his charisma the Jo nang pa school attracted a great number of students. However, after Dol po pa's passing, the situation changed and Red mda' ba became the new focal point of the Jo nang pa school. From the perspective of many Jo nang followers Red mda' ba was the principal antagonist bringing ruin to the Jo nang tradition. Red mda' ba's public challenges and refutations of the Jo nang philosophy had tremendously damaged its reputation within academic circles, and among the Tibetan population more generally.

The relationship between Tibetan public and intellectual communities became very crucial in the fourteenth century. Although most lay people did not understand—and

²⁶⁰ Sgra tshad pa Rin chen rnam rgyal, *De bzhin gshegs pa'i snying po'i mdzes rgyan gyi rgyan mkhas pa'i yid 'phrog* (TBRC accession number W1PD45496).

²⁶¹ Mnga' ris chos rje Phyogs las rnam rgyal, *'Khrul 'joms, Jo nang dpe tshogs* 22, ed. 'Gro 'dul rgya mtsho and Sgrol ma chos mtsho (Beijing: Mi rigs dpe skrun khang, 2010).

therefore did not participate in—the difficult philosophical issues discussed among elite Tibetan intellectuals of the day, they did exert influence on monastic institutions via their placement of faith in high lama-s and elite scholars that populated them. Lay families were linked to elite institutions through ordained family members. The ordained members of families, who could understand and participate in intellectual debates, were certainly positioned to influence the direction in which their families would move in terms of patronage.

Almost every family would offer a son or daughter to the monastic community to study, practice, and produce merit for the family. These monks and nuns were very important in that they built a bridge between the monastic and lay communities. Ordained family members created constant opportunities for conversation between these two communities. Whenever ordained family members would return to rural agricultural or nomadic areas to visit their homes and family members, they would certainly have shared news from the monasteries and of the hot topics being debated among intellectuals. Although ordinary people may not have understood the content of issues such as the controversy regarding the enlightenment matrix, they would have understood which group or individual was considered to have been victorious and which to have been the loser.

We can also understand the relationship between the intellectual elites and ordinary people in terms of public teaching. Lay people would happily and faithfully join in religious activities whenever a high Lama or leading scholars would give teachings, initiations, or perform other ceremonial activities. In the Tibetan society, even young children have the chance to participate in order to receive blessing and empowerment. These religious gatherings strongly tied the monastic and lay communities together. These

occasions were also great opportunities for those elites to preach their dharma and teach about religious concepts, and for lay people to learn a little something about them.

Aside from these social connections, many ordinary lay people fostered connections with elite lamas and scholars out of a faithful belief that such high lamas had religious or magical powers that enabled them to resolve whatever difficult problems they might face. It is not uncommon for ordinary people to seek help in the form of supernatural intervention from a high lama when faced with a problem or a difficult choice or decision. It became fashionable to ask a high lama to perform a divination (*mo*) to help one resolve a problem. These were all very strong links between the lay and monastic communities wherein the two heavily interacted.

It is also an important to understand the patron-priest relationship as it functioned in the fourteenth century. In most cases, local rulers were not only the sponsors of elite religious figures, but also became their students. For instance, Khri rgyal bsod nam lde, who was a local ruler of Mnga' ris, was not only a student of Red mda' ba, but also his patron. There is also the case of Nam mkha' bzang po (fourteenth century) and ruler Grags pa rgyal mtshan, who supported Tsong kha pa to host the great prayer festival (*Smon lam chen mo*).²⁶²

²⁶² Blo bzang 'phrin las rnam rgyal, *Jam mgon chos kyi rgyal po tsong kha pa chen po'i rnam thar*, 304-5. See the original: *snga sor se ra nas phyag mi 'deg pa'i gong tsam nas lha sar smon lam chen mo gsar 'dzugs mdzad rgyu'i thugs kyi 'dun pa btang ste / dpon nam mkha' bzang po la'ang zhal ta byon / kho bas kyang lha sa'i dkyil 'khor steng dang seng gyab sogs kyi zhig gso rlabs chen mdzad cing / smon lam gyi mchod pa'i yo byad rnams kyi sta gon legs par mdzad / gzhan yang grub bu lung du bzhugs kyi ring la 'bru khung dang rwa sgeng 'on dang 'ol dga' tshun chad kyi sde dgon / mi chen / yon bdag / bu slob kyi tshogs la dad 'bul bskul ba phyogs phyogs su mngags pa sogs kyi zhal ta dang thugs rtsol cher mdzad cing / mi dbang grags pa rgyal mtshan pa la'ang zhal ta zhib par byon /.*

Another student of Ma ti Paṇ chen, ‘Jam dpal grags pa (fourteenth century), also criticized Red mda’ ba and defended the Jo nang philosophical tradition in his *Fifth Council which Illuminates the Philosophical System of Limitless and Great Madhyamaka*.²⁶³ ‘Jam dpal grags pa claimed to be a neutral scholar with respect to the tense relationship between Zhwa lu and Jo nang, while the followers of these two traditions were involved in partisan debate:

I am neither partisan to the Jo nang tradition, nor do I hate the Zhwa lu side. I will faithfully follow that philosophical system which does not contradict logical reasoning or scriptural statements. Whoever lacks all faults and possesses all qualities—[whether they are] spiritual masters of Jo nang or Zhwa lu—all are my teachers.²⁶⁴

In fact, ‘Jam dpal grags pa and Red mda’ ba were students of the same teacher, Ma ti Paṇ chen, and must have known each other well. ‘Jam dpal grags pa makes a critique in which he quotes Red mda’ ba’s words without mentioning him by name:

The hateful statement, “The third turning of the dharma is an interpretive teaching, and the Jo nang philosophical system is [equivalent to] the Sāṃkhya tradition,”²⁶⁵ is [pronounced due to] one’s own faults. Oh, why don’t [you] think well!

In this passage, although ‘Jam dpal grags pa hasn’t mentioned Red mda’ ba’s name, it is evident that he is indicating Red mda’ ba, since it was only he who had

²⁶³ ‘Jam dpal grags pa, *Bka’ bsdu lnga ba mtha’ bral dbu ma chen po’i grub mtha’ rab gsal*, in *Jo nang Lo tsā’i gsung thor*, vol.16, *Jo nang dpe tshogs*, ed. ‘Gro ’dul rgya mtsho and Sgrol ma chos mtsho (Beijing: Mi rigs dpe skrun khang, 2007), 307-81.

²⁶⁴ *Ibid.*, 308. See the original: *bdag ni jo nang phyogs mi ‘dzin // zha lu phyogs la mi sdang yang // lung rigs rnam dang mi ‘gal ba’i // grub mtha’ de nyid yongs su ‘dzin // gang la skyon kun yod min la // yon tan thams cad yod gyur na // jo nang zha lu’i bshes gnyen sogs // thams cad bdag gi ston pa yin //*.

²⁶⁵ *Ibid.*, see the original: *‘khor lo gsum pa drang don dang // jo nang grub mtha’ grangs can zhes // sdang bar smra ba rang skyon nyid // ci phyir sems par mi byed kye //*.

publicly criticized the Jo nang philosophical tradition with the accusation that it amounts to the Sāṃkhya tradition.

When discussing the Jo nang philosophical tradition, one unavoidable question that demands investigation is when the *gzhan stong* philosophy first appeared in Tibetan Buddhist scholarship. In *The Buddha Within*, S. K. Hookham discusses the meaning of *gzhan stong*, and the distinction between the *rang stong* and *gzhan stong*. Her explanation is quite simple, but there are some interesting parts that may shed some new light on the issue. She explains that “emptiness of other” refers to ultimate reality, which is real existence and free from four extremes of existence, non-existence, both and neither. It is also emblematic of the Buddha wisdom mind. Buddha wisdom mind is empty of all faults and conceptual thoughts. Here *gzhan* refers to all negative things, such as all faults and conceptual thoughts, and *stong* refers to empty. Therefore, *gzhan stong* means “empty of all negativities, faults, and conceptual thoughts.” At the same time, it proves the existence of all Buddha wisdom mind and its qualities, such as ten powers, four fearlessnesses, etc.²⁶⁶

According to Gha rung pa’s interpretation, all these following terms are synonyms with the enlightenment matrix: Prajñāpāramitā, omniscience, knowledge of the aspects of the path, all knowing, the ultimate true nature, thusness, thusness beyond errors, thusness for which there is no other, the truth, the real state. Moreover, according to the *gzhan stong* view, the enlightenment matrix is present in the minds of all sentient beings, as well as are the buddha qualities, such as ten powers. This enlightenment matrix possesses the four transcendental qualities of purity, self, bliss, and permanence. In addition, Jo nang

²⁶⁶ S. K. Hookham, *The Buddha Within: Tathagatagarbha Doctrine According to The Shentong Interpretation of The Ratnagotravibhaga*, 15-16.

scholars consider the enlightenment matrix to be the ultimate truth, and to be empty of all other defects, such as the defilements. Finally, according to Gha rung pa, the enlightenment matrix is already the Buddha's wisdom, and is not a result of dependent arising or due to causes and conditions. If we use a *rang stong* term, then it is more clear that the enlightenment matrix is independently existent and possesses an intrinsic nature. In brief, Gha rung pa asserts that the major difference between *rang stong* and *gzhan stong* is that the *gzhan stong* view is the ultimate message of third turning of wheel, whereas the *rang stong* view is the ultimate message of the second turning of wheel. For Red mda' ba, the concept of the enlightenment matrix has various meanings, and these are entirely dependent on the context in which it is used. But generally, it refers to the clear light nature of mind. This is the seed of enlightenment, and the buddhahood is produced by infinite causes and conditions. From the *rang stong* perspective, everything is of an interdependent nature, including the clear light nature of mind. Nāgārjuna stated in *Mulamadhyamakakārikā*:

All is possible when emptiness is possible.
 Nothing is possible when emptiness is
 impossible.²⁶⁷

According to Gha rung pa's view, the enlightenment matrix is a permanent and intrinsically existent. In that sense, emptiness is impossible with respect to the enlightenment matrix, because it inherently exists. If emptiness is not possible with respect to all the Buddha qualities, then how do these Buddha qualities, such as ten

²⁶⁷ Nāgārjuna, *Nāgārjuna's Middle way: Mulamadhyamakakārikā*. tr. Mark Siderits and Shōryū Kats (Boston: Wisdom Publications, 2013), 276, XXIV: 24: V: 14. See: *sarvaṃ ca yujyate tasya śūnyatā yasya yujyate / sarvaṃ na yujyate tasya śūnyaṃ yasya na yujyate //*.

powers, function and carry out enlightened activities? Gha rug pa quotes Nāgārjuna's *Mulamadhyamakakārikā* several times in his *Lamp that Illuminates the Expanse of Reality*, but his position on the enlightenment matrix seems to contradict the above verse as well as the following from same text:

Dependent origination we declare to be emptiness.
It [emptiness] is a dependent concept; just that is
the middle path.²⁶⁸

Gha rung pa dislikes the concept of dependent origination, and also the concept of impermanence and compounded phenomena when applied to the concept of the enlightenment matrix. He accepts that the enlightenment matrix is a synonym of emptiness. But he never agrees that the meaning of emptiness is dependent origination. From this verse, we know that Nāgārjuna clearly stated that emptiness means dependent origination. However, for Gha rung pa, emptiness and dependent origination always contradict one another; these two concepts never go together or co-exist. This is the core issue between *rang stong* and *gzhan stong*, and this is also a key difference between the concept of *rang stong* and *gzhan stong*. From the *rang stong* perspective, dependent origination is possible with respect to all phenomena, including the enlightenment matrix. Regarding the practice of the path, Nāgārjuna further stated clearly that the path cannot be practiced if it possess intrinsic nature:

The practice of a path that exists intrinsically is not possible.
But if this path is practiced, then you must say it does not
have intrinsic nature.²⁶⁹

²⁶⁸ *Ibid.*, 277, XXIV: 24: V: 18. See: *yaḥ pratīyasamutpādaḥ śūnyatām tāṃ pracakṣmahe / sā prajñaptir upādāya pratīpat saiva madhyamā //*.

²⁶⁹ *Ibid.*, 281, XXIV: 24: V: 24. See: *svābhāvyē sati mārgasya bhāvanā nopapadyate / athāsau bhāvyate mārgaḥ svābhāvyaṃ te na vidyate //*.

However, for Gha rug pa, the enlightenment matrix is the basis, path, and fruit. If he treats the enlightenment matrix as intrinsically existent, it would be impossible to practice it, because there would be no transformation. Nāgārjuna's point is that there would be no function or change, no progress or mental development in terms of realization, if the path were intrinsically existent.

In this sense, the Jo nang understanding of the enlightenment matrix or of Buddha's wisdom is not applicable to emptiness. It is also not applicable to the concept of dependent arising. This is discussed by Kamalaśīla in his *Sgom rim bar pa*:

For those thinkers who wish to obtain the omniscience with extremely quickly, should make special effort on those causes and conditions, which bring that. As for this, the omniscience itself is not possible to come from the causeless because if it were everything becomes omniscient itself at anytime.²⁷⁰

There are many different views regarding the question of how the *gzhan stong* philosophy became controversial in Tibetan intellectual history. Of course, according to Jo nang followers themselves, there is no doubt that the *gzhan stong* philosophy correctly expounds the ultimate truth, and it is closely related to the concept of the enlightenment matrix and the *Kālacakra Tantra*. According to Dol po pa, the *gzhan stong* philosophy is based on the ten definitive *sūtra*-s and the Bodhisattva trilogy. Therefore, according to Jo nang scholars in the fourteenth century, the Jo nang philosophy was the Buddha's ultimate message, and they would therefore deny that this view was established only after the Jo nang philosophy had taken hold in Tibet. However, scholars who belong to other

²⁷⁰ Kamalaśīla, *sgom pa'i rim pa* (TBRC accession number W1KG3829), 1-2. See the original: 'di la thams cad mkhyen pa nyid shin tu myur du thob par 'dod pa rtog pa dang ldan pas de thob par byed pa'i rgyu rnams dang rkyen rnams la mngon par brtson par bya'o // 'di ltar thams cad mkhyen pa nyid 'di ni rgyu med pa las 'byung bar mi rung ste / thams cad kyang dus thams cad du thams cad mkhyen pa nyid du 'byung bar thal bar 'gyur ba'i phyir ro //.

philosophical schools in Tibet have different views about the development of the *gzhan stong* philosophical view. Thu'u bkwan states in his *Crystal Mirror of Philosophical Systems* that the *gzhan stong* philosophy was made possible by Yu mo, who based himself on his meditative experience of the six branch yoga of the *Kālacakra Tantra*. Thu'u bkwan states:

The view of extrinsic emptiness arose from Yu mo Mi bskyod rdo rje. When he meditated on the six branch yoga of Kālacakra, there arose within him the aspect of the divine body of empty form. This led to confusion. Based on a literal reading of certain *sūtra-s* of provisional meaning, as well as *tantra-s*, he concluded that extrinsic emptiness is the ultimate truth—permanent, fixed, eternal, pervading all things animate and inanimate, existing as an abiding basis, and synonymous with Buddha nature. When he practiced the stages of the six branch yoga, he conceived a mass of contradictions with regard to manifesting the resultant *dharmakāya* itself, and he termed the view of extrinsic emptiness. He mixed it with the guidelines on Kālacakra and expounded it covertly. Until it came to Dol po pa Shes rab rgyal mtshan, that lineage was transmitted one to one in the succession of disciples. Up to that point, aside from just some oral advice, no textbooks focused on that view. The only upholders of that Dharma lineage were yogins who simply had good meditative experiences, so they did not produce extensive or elaborate expositions to prove the view based on scripture or reasoning, and because of that, they were not well known.²⁷¹

However, this new philosophical view passed from teacher to student in a single line until Dol po pa, who taught the *gzhan stong* philosophical view publicly. Dol po pa

²⁷¹ Thu'u bkwan, Blo bzang chos kyi nyi ma, *The Crystal Mirror of Philosophical Systems: A Tibetan Studies of Asian Religious Thought*, tr. Dge bshes Lhun 'grub bzod pa and ed. Roger R. Jackson (Boston, Wisdom Publications, 2009), 200. See also: Thu'u bkwan Blo bzang chos kyi nyi ma, *Thu'u bkwan grub mtha'* (Lan kru'u: kan su'u mi rigs dpe skrun khang, 1991), 216-17. See the original: *gzhan stong gi lta ba'i khungs ni yu mo mi bskyod rdo rje las byung ba ste / de nyid kyis dus kyi 'khor lo'i sbyor drug bsgoms pas stong gzugs kyi lha sku'i rnam pa nang nas shar bas 'khrul gzhi byas te drang don gyi mdo dang / rgyud 'ga' zhig gi tshig zin tsam la brten nas gzhan stong don dam pa'i bden pa rtag brtan ther zug brtan g.yo thams cad la khyab pa / bde gshegs snying po dang don gcig pa gzhi'i gnas tshul la yod pa de nyid / rnal 'byor drug gi rim pas nyams su blangs pas 'bras bu chos nyid kyi sku mngon du 'gyur ba'i 'gal 'du'i phung po can 'di rtog pa la shar nas de la gzhan stong gi lta ba'i tha snyad byas te dus 'khor gyi khrid dang bsres te lkog chos su bshad pa / slob ma'i rim pa gcig nas gcig tu brgyud de dol bu ba shes rab rgyal mtshan gyi bar du byung / 'on kyang de yan chad du ngag sgras tsam las lta ba de rtsal du bton pa'i yig cha sogs ma byun gzhing / chos brgyud 'dzin pa rnam kyang nyams myong bzang ba tsam gyi rnal 'byor ba 'ba' zhig tu zad pas lung rigs kyi sgrub byed rgya cher spros pa'i bshad pa ma byas pa'i dbang gis grags kyang mi che 'o //.*

composed his famous *Teaching of Mountain Hermit* to explain the *gzhan stong* philosophical view systematically for the first time in writing.

In my research, I have not found any Jo nang literatures on the *gzhan stong* philosophical explanation before Kun spangs pa, all of the previous lineage masters studied subjects concerning both the Pāramitāyāna and *tantric* teachings, though the Kālacakra teaching was their core practice. During this period, the name of Jo nang had not yet surfaced in historical records. Furthermore, before Kun spangs pa had taken up residence in the Jo mo nang valley, it was merely a mountain retreat center primarily populated by Bka' brgyud practitioners. Since Kun spangs pa moved to Jo mo nang valley, and made it his permanent residence during the latter part of his life, many students gathered there to study with him. Since then, owing to the fact that Kun spangs pa was a charismatic and popular religious figure, the Jo mo nang valley became a renowned and active center of learning where teachings were carried out on a daily basis. Later, people called the people who stayed in the Jo nang valley "Jo nang pa." Here, it must be emphasized that the Jo nang tradition was not at all controversial prior to Dol po pa, though it became so together with the rise of Dol po pa.

Before Dol po pa went to Jo mo nang valley to seek teachings from Yon tan rgya thso, he had already become a famous young scholar of the Sa skya school. When he was thirty-one years old, Dol po pa visited the Jo mo nang valley because of his tremendous admiration for the practitioners in Jo mo nang due to their renown for extraordinary meditative experience. There are varying accounts regarding his leaving for Jo mo nang valley. Writing in Chinese, Mgon po thar mentions that Dol po pa went to the Jo mo nang valley and joined the Jo nang pa school due to his problematic relationship with other Sa

skya masters, however he offers no evidence in support of this claim.²⁷²

As Dol po pa began teaching the *gzhan stong* philosophy to the masses, he introduced many Tibetan intellectuals to his novel way of explaining the meaning of emptiness. Dol po pa not only taught his philosophy openly, but also composed various texts exploring his view in depth, based on scriptural authority and logical reasoning. This newly expounded philosophical position caused a tremendous disturbance among intellectuals of the time. Bu ston and ‘Ba’ ra ba rgyal mtshan dpal bzang po (1310-1391: hereafter ‘Ba’ ra ba) represent the first group scholars showing concern and opposition towards Dol po pa’s philosophy.²⁷³

Bu ston and Dol po pa were among the most influential scholars of their time. Both of them were charismatic and able to attract students from different parts of the Tibet. Many bright, young students listened to teachings from them both, and even to this day, the debate between Bu ston and Dol po pa’s students continues. During this time period, Rang byung rdo rje was also an important figure among Tibetan intellectuals, especially influential in the ‘Bka’ brgyud tradition. He supported Dol po pa and encouraged his students to receive teachings from him. During Bu ston’s lifetime, Jo nang pa’s influence grew rapidly, while the decline of Jo nang pa coincided with the rise of Red mda’ ba. Though Red mda’ ba was initially a student of Jo nang pa masters, he rose up as an opponent of the Jo nang tradition, and due to his public opposition, Red mda’ ba had a significant impact on Jo nang pa history. Unlike Bu ston and his students, Red mda’ ba’s

²⁷² Mgon po thar, “觉囊派在果洛地区传布述略”, 青海民族研究 4 (1993), 58.

²⁷³ ‘Ba’ ra ba Rgyal mtshan dpal bzang, *Kun mkhyen dol bu’i bu chen brgyad la lan phyogs cig tu btab pa nyi ma’i ’od zer*. In *Rgyal mtshan dpal bzang gi gsung ’bum*, vol. 11 (TBRC accession number W19975), 637-709.

criticism of the Jo nang tradition was sharper. His critique was persuasive to many due to his intimate knowledge of the Jo nang pa tradition and his critique was supported by many Sa skya masters such as ‘Jam dbyangs, G.yag ston, and master G.yag sde. Before Dol po pa joined the Jo nang tradition, it was neither widely renowned nor controversial. Therefore, to some extent, we can say that Dol po pa’s contribution brought both fame and controversy to the Jo nang tradition.

Chapter Three

The Issue of the Enlightenment Matrix in *Lamp that Illuminates the Expanse of Reality* and Among Tibetan Intellectuals

In the fourteenth century, Tibetan intellectuals were extremely enthusiastic about further exploring various Buddhist philosophical concepts. Many who are now considered intellectual giants were involved in these discussions, making a huge contribution to the development of basic Buddhist philosophical issues such as the meaning of conventional and ultimate truths, the meaning of definitive and interpretative teachings, the concept of the enlightenment matrix, the ultimate message of three dharma-*cakras*, the articulation of Madhyamaka and Yogācāra philosophy, and so on. Cyrus Stearns also mention that Dol po pa's *gzhan stong* philosophical view agreed with many Mahāyāna and Vajrayāna scriptures, but the majority of the Tibetan intellectual community during Dol po pa's lifetime didn't agree with his view. This new idea was mind-boggling to the mainstream Tibetan intellectual community of the time, for whom the doctrine of the enlightenment matrix was in need of interpretation in order to understand its true intention. This is the opinion of the mainstream Sa skya school to which Dol po pa belonged before he met Jo nang masters.²⁷⁴ The sources make it clear that the fourteenth century truly became a milestone for the development of Tibetan Buddhism in general and for the continuing development of Buddhist philosophy in particular. Cyrus Stearns also says that concern with these issues reached a critical point in the fourteenth century.²⁷⁵ Moreover, these discussions changed the main trend of Buddhism in Tibet, contributing to a larger reordering of the Tibetan Buddhist community. The rise of the Dge lugs school is perhaps

²⁷⁴ C.R. Stearns, *The Buddha from Dolpo*, 3.

²⁷⁵ *Ibid.*, 1.

the most obvious example of the changes that emerged in the same context as these philosophical developments.²⁷⁶

Even before the fourteenth century, Tibetan intellectuals had argued over different understandings of the concept of *śūnyatā* and other controversial issues in philosophy . We have witnessed these debates from past studies. The basis for these different views exists within the Buddha's own words as preserved in the Tibetan canon. However, individual scholars' interpretations depend on their own understanding of those teachings. Here, my attention will be focused on the fourteenth century, as this era was especially marked by an atmosphere of strong enthusiasm, strong interest, and a strong spirit of seeking the truth. These qualities were more alive and escalated among the intellectuals in that century than in the preceding centuries.

In this era, the Sa skya, Gsang phu, Jo nang, Zha lu and many others became major degree-granting centers of learning. Many scholars received their academic education from those learning centers. For example, Bu ston founded the Zha lu tradition, which flourished in that century. In addition to his outstanding scholarship in the field of Buddhist philosophy, his contributions to historiography and editorial work are also quite remarkable. Among the intellectual giants of the fourteenth century, Dol po pa's turn to the Jo nang tradition was a turning point for the Jo nang school. His influence drastically altered the direction of Jo nang history and brought this tradition into the mainstream of the philosophical community. Of course, Dol po pa's participation in the Jo nang tradition and his new ideas about *śūnyatā* disturbed scholars from the other traditions. His new philosophical interpretations forced a major reinvestigation of a range of topics, dealing not only philosophy but also with meditative practice.

²⁷⁶ A rise of Dge lugs school is an obvious change as a result of this discussion.

Besides Bu ston and Dol po pa, other prominent intellectuals who appeared in the fourteenth century include Klong chen Rab 'byams pa Dri med 'od zer (1308-1364: hereafter Klong chen Rab 'byams pa), Rang byung rdo rje, Bla ma dam pa, Red mda' ba, Tsong kha pa, G.yag sde, and Nya dbon, among others. These famous scholars advocated for various major philosophical positions on the above-mentioned controversial issues, and made a huge contribution to how they would henceforth be understood within the Tibetan intellectual world. These philosophical issues were not only important in their own moment, but are and will be important at the present time as well as in the future. Therefore, it is very crucial for us to investigate these philosophical issues as they became a hot topic in the fourteenth century.

Among many historical sources discussing these issues in the fourteenth century, Gha rung pa's *Lamp that Illuminates the Expanse of Reality* is a good example from which we may glimpse many such discussions of controversial philosophical issues, most centrally the concept of the enlightenment matrix. As one of the major students of Dol po pa, Gha rung pa saw it as his duty to prove the Jo nang philosophical view represented the true and ultimate message of Buddha.

In this work, Gha rung pa mainly discusses the theory of the enlightenment matrix. In the course of this discussion he also touches on definitive and interpretative teachings, the three dharma *cakras*, the two truths, and Yogācāra and Madhyamaka philosophical traditions. Insofar as Gha rung pa aims to establish the truth of his own tradition, it is unavoidable that he also criticizes other scholars such as Bu ston, Sa paṇ, Dbus pa Blo gsal Sangs rgyas 'bum (fourteenth century: hereafter Dbus pa Blo gsal), and Red mda' ba, among others. In particular, his main arguments directly take up and attempt to refute Red

mda' ba's criticisms of the Jo nang school. Red mda' ba mounted a strong case against the Jo nang philosophical view in his *Rgyud bla'i dgongs bshad rab gsal snang ba*.²⁷⁷ Gha rung pa's *Lamp that Illuminates the Expanse of Reality* was a direct response to Red mda' ba's critique.

Unfortunately, Red mda' ba's *Rgyud bla'i dgongs bshad rab gsal snang ba* is not available today. It is very fortunate, therefore, that another short commentary on the *RGV*, titled *Rgyud bla'i don bsdus sam bde gshegs snying po'i don gsal*, is available.²⁷⁸ In this chapter I will consider this text and its philosophical contents in great detail. In order to fully understand Red mda' ba's position we must consult not only his *RGV* commentary but also his commentary on the *Madhyamakāvatāra*. In his *Lamp that Illuminates the Expanse of Reality*, Gha rung pa not only quotes from Red mda' ba's *Rgyud bla'i dgongs bshad rab gsal snang ba*, but also from Red mda' ba's commentaries on the *Madhyamakāvatāra* and *Abhidharma-kośa*.²⁷⁹

In this chapter I also will discuss Gha rung pa's position on the concept of the enlightenment matrix, and the hermeneutic with which he defends that position. There were many differing views on the enlightenment matrix among intellectuals in the fourteenth century. I will pay special attention to the differences and similarities among these scholars regarding whether the concept of the enlightenment matrix is permanent or

²⁷⁷ 'Jam dbyangs grags pa, *Rje btsun Red mda' ba Gzhon nu blo gros kyi gsung 'bum dkar chags*, Gsung thor bu, volume 1 (TBRC accession number W1CZ1817), 3a.

²⁷⁸ Red mda' ba Gzhon nu blo gros, "Rgyud bla'i don bsdus sam bde gshegs snying po'i don gsal", in *Rje btsun Red mda' ba Gzhon nu blo gros zhabs kyi gsung 'bum*, vol. 3, 20-9.

²⁷⁹ It is obvious that Red mda' ba has composed at least two commentaries on *Abhidharma*. However, the one quoted by Gha rung pa in his *Nges don la bskul ba nam mkha'i nor bu'i skabs su 'debs rgyu'i lung bsdus* is not available today. When Gha rung pa quotes this text, he refers simply to Slob dpon Gzhon blo's *Mngon pa'i Ti ka*, but doesn't specify the title of the text. Red mda' ba's second work on *Abhidharma* is available us today: see Red mda' ba Gzhon nu blo gros, "Dam pa'i chos mngon pa kun las btus pa'i snying po legs bshad nor bu'i phreng ba".

impermanent. More specifically, I will attend to the similarities and differences between Red mda' ba and Gha rung pa's views on this matter. On a close reading of the *Lamp that Illuminates the Expanse of Reality* it is apparent that although Gha rung pa disagrees with Red mda' ba that the enlightenment matrix is permanent and unchanging, by comparing and contrasting his argument against those he criticizes as well as those of his contemporaries it becomes clear that their arguments are stronger than his because of their logical reasons, analysis, and arguments.

The Idea of the Enlightenment Matrix from Jo nang Perspective

It is not entirely clear what the positions of Jo nang scholars prior to Dol po pa were regarding the concept of the enlightenment matrix. There is no clear evidence that masters prior to Dol po pa, such as Yu mo, Chos sku 'od zer, Kun spangs pa, Rgyal ba ye shes, or Yon tan rgya mtsho, discussed the idea of the enlightenment matrix in their writings. However, Thu'u bkwan mentions in his *Crystal Mirror of Philosophical Systems* that the *gzhan stong* philosophical view was discovered by Yu mo during meditation on six yogas.²⁸⁰

There are many different opinions among scholars regarding the origin of *gzhan stong* philosophical view. Cyrus Stearns says that Dol po pa's realization of the *gzhan stong* view occurred when he began a strict retreat on six-branch yoga of Kālacakra at Mkha' spyod bde ldan. Tāranātha has made this following statement in his *Guidebook to the Mkha' spyod bde ldan*:

²⁸⁰ Thu'u bkwan Blo bzang chos kyi nyi ma, *The Crystal Mirror of Philosophical Systems*, 200.

The exceptional *gzhan stong* view and meditation arose his mind while staying at Mkha' spyod bde ldan, but he did not speak of it to others for several years.²⁸¹

Cyrus Stearns also discusses a poem wherein Dol po pa expressed his joyful feeling upon accomplishment of the great *stūpa*. In a key verse of this poem Dol po pa ties his construction of the great *stūpa* to the appearance of the new idea of *gzhan stong* philosophy. As result of developing this new idea, Dol po pa composed his *Teaching of Mountain Hermit*—the main text in which he explains his philosophical position. 'Gos lo tsā ba also expressed the opinion that Dol po pa's development of the *gzhan stong* philosophy was a result of building the great *stūpa*.²⁸² Gha rung pa also mentions the relationship between building the *stūpa* and composing the *Teaching of Mountain Hermit* in his *Biography of the Dharma Lord of Jo nang*, also quoted by Cyrus Stearns:

My intelligence has not been
Refined in threefold wisdom,
But I think raising Mount Meru
caused the Ocean to gush forth.²⁸³

Btsan kha bo che played an important role in early discussions of the origin of the *gzhan stong* view. Some of later Jo nang masters, such as Kun dga' grol mchog, claimed that the *gzhan stong* view was actually much earlier than Dol po pa. In the *Lineage History of The Hundred Guiding Instructions*, Kun dga' grol mchog refutes the position, held by mainstream Tibetan scholars at the time, that the view was discovered by Dol po pa. As evidence for his position, Kun dga' grol mchog cites a conversation between Btsan

²⁸¹ C.R. Stearns, *The Buddha from Dolpo*, 18.

²⁸² 'Gos Lo tsā ba Gzhon nu dpal, *The Blue Annals*, 776.

²⁸³ C.R. Stearns, *The Buddha from Dolpo*, 22. See Gha rung pa Lha'i rgyal mtshan, *Biography of the Dharma Lord of Jonang*, 22a. See the original: *shes rab gsum la blo gros sbyans min yang // lhun po bzhengs pas rgya mtsho rdol ba snyam //*.

kha bo che and his teacher Kaśmīr paṇḍita Sañjana. Upon close inspection the conversation is really not good evidence for the existence of *gzhan stong* philosophy in India prior to the time of Dol po pa, as it is a much more general conversation about the three turnings of the wheel. However, Klaus-Dieter Mathes says that this conversation at least suggests the existence in Kaśmīr of a hermeneutic tradition that strictly follows the message of *Samdhinimocana sūtra*.²⁸⁴ Here is the conversation between Btsan kha bo che and his teacher paṇḍita Sañjana quoted by Cyrus Stearns:

As for the guiding instructions on the view of an emptiness of other, Btsan Kha bo che said, “Sañjana, the paṇḍita of Kaśmīr, made this very significant statement: ‘The Conqueror turned the Dharma wheel three times. The first wheel taught the four truths, the middle one taught the lack of defining characteristics, and the final one made carefully through distinctions. Of these, the first two did not distinguish between the real and the imaginary. The final one, at the point of certainty concerning the absolute, taught by the distinguishing between the middle and the extremes, and distinguishing between phenomena and true nature. Only the original manuscripts of *Distinguishing Phenomena and True Nature* and the *Highest Continuum* were rediscovered. If these two texts had been lost, it would have indicated Maitreya’s passing away into bliss.’”²⁸⁵

Appearing in an old notebook of Btsan kha bo che himself bearing the title *Lotus Hook*, this is the persuasive against the later claim that the distinction of an “emptiness of other” was totally unknown in India and only appeared later in Tibet with the omniscient

²⁸⁴ K. D. Mathes, *A Direct Path to the Buddha Within: 'Gos Lo tsā ba's Mahāmudrā Interpretation of the Ratnagotravibhāga*, 46.

²⁸⁵ C.R. Stearns, *The Buddha from Dolpo*, 42-3. Also see Kun dga' grol mchog, *Lineage History of The Hundred Guiding Instructions*, 83-4. See the original: *gzhan stong lta khrid yang btsan kha bo che'i gsung las / kha che pan di ta sajana'i gsung gis rgyal bas 'khor lo dang po bden bzhi / bar pa mtshan nyid med pa / mthar legs par rnam par phye ba'i chos kyi 'khor lo bzlas pa lan gsum bskor ba las snga ma gnyis dngos btags ma phye ba / phyi ma don dam par nges pa'i tshe / dbus dang mtha' phye / chos dang chos nyid nas gsungs zhing / chos nyid rnam 'byed dang rgyud bla ma'i dpe'i phyi mo tsam g.yar ba la yang dpe 'di gnyis nub na byams par bde bar gshegs pa'i tshod tsam yin zer ba'i bka' gnad chen po byung zer la / pad ma lcags kyu'i ming bzhas pa'i btsan kha bo che rang gi zin tho rnying pa zhig snang ba 'dis / phyis gzhan stong bya ba'i tha snyad rgya gar du gtan ma grags bod du yang kun mkhyen dol bu phyin byung zhes sgrog pa la bya gtong du mtshon zhing / thams cad mkhyen pa bu ston gyi dris lan zhig na'ng / sngon rta nag pa rin chen ye shes pa'i grub mtha' zhig yod pa phyis dol bu bas rtsal du skyong bar snang gsungs pa la yang zhib dpyod mdzad 'tshal /*

Dol po pa. Please also closely examine the statement appearing in one of the all-knowing Bu ston's replies to questions, where he mentions the earlier existence of the philosophical tenet of Rta nag pa Rin chen ye shes (thirteenth century) that seems to have been later enhanced and maintained by Dol po pa.

According to Klaus-Dieter Mathes, Gzhon nu dpal also mentions Btsan kha bo che and Sañjana in the introduction to his *RGV* commentary. Btsan kha bo che, who was a student of Grwa pa Mngon shes can (?), visited to Kaśmīr and requested teachings on the Dharmas of Maitreya, along with special instructions. Since Btsan kha bo che requested these teachings as the basis for his practice in preparation for death, Sañjana took a special care and gave him all the Dharmas of Maitreya, including special instructions. Lo tsā ba Gzu dga' ba'i rdo rje served as a translator between these two masters. Sañjana gave a special instruction based on *RGV* according to the meditation tradition.²⁸⁶

Mang thos Klu sgrub rgya mtsho (1523-1596) presents yet another view regarding the origin of *gzhan stong* view. He states in his *Chronology of the Doctrin* that Dol po pa developed the *gzhan stong* view upon being inspired by Rang byung rdo rje's advice. It is said that Dol po pa upheld *rang stong* philosophical view before he had a discussion with Rang byung rdo rje, and that Rang byung rdo rje made a prophecy to him that he will uphold the *gzhan stong* view in the future. Actually, Rung byung rdo rje himself definitely held the *gzhan stong* view before Dol po pa. In Jo nang, this tradition has occurred after Dol po pa.²⁸⁷ Syrus Stearnss quotes the following passage from Mang thos Klu sgrub rgya

²⁸⁶ K. D. Mathes, *A Direct Path to the Buddha Within: 'Gos Lo tsā ba's Mahāmudrā Interpretation of the Ratnagotravibhāga*, 32-3.

²⁸⁷ Mang thos Klu sgrub rgya mtsho, *Chronology of the Doctrin*, a122. See the original: *des na rje 'di karma rang byung rdo rje dang mjal te / rang stong gi grub mtha' bzung bas karma pas phyis gzhan stong par 'gyur ba lung bstan zer / spyir gzhan stong pa'i lugs thog mar karma rang byung rdo rjes bzung bar nges so / Jo nang du kun mkhyen chen po man chad byung /*.

tsho's *Chronology of the Doctrin*:

Moreover, this lord (Dol po pa) met with Karmapa Rang byung rdo rje and, it is said, when (Dol po pa) upheld the philosophical tenet of the emptiness of self-nature, the Karmapa prophesied that he would later become an adherent of the emptiness of other. In general, I think the tradition of the emptiness of other was first upheld by Karmapa Rung byung rdo rje. Those at Jo nang became adherents to the emptiness of other after the great omniscient (Dol po pa).²⁸⁸

Regarding the question of how Dol po pa developed the *gzhan stong* view, and whether his inspiration came from Rang byung rdo rje's advice, Karl Brunnhölzl has a different opinion. According to Brunnhölzl, Dol po pa considered all five dharmas of Maitreya to convey the same message and view—that is, all of them follow the *gzhan stong* view and present the message of third period of teaching. However, Rang byung Rdo rje says that the *Abhisamayālamkāra* expresses the message of the second period, and that *RGV* expresses the message of the third period of teaching. Brunnhölzl says that there are agreements between these two masters in the sense that both considered enlightenment matrix at the level of ground, path, and fruition to be exactly the same. They further agreed that the Buddhahood is not a result newly produced through practice.²⁸⁹

By the time that Dol po pa began to rise as the star of the Jo nang tradition, he was able to clearly explain the concept of the enlightenment matrix in line with the *gzhan stong* view in various writings. His explanation is clear and simple, and relies mostly on scriptural quotations for proof of his position on the enlightenment matrix. According to

²⁸⁸ *Ibid.*, 49.

²⁸⁹ K. Brunnhölzl, *Luminous Heart: The Third Karmapa on Consciousness, Wisdom, and Buddha-nature*, 116-7.

Teaching of Mountain Hermit, the enlightenment matrix is the basis for the purification of stains, and the path to that purification is the practice of *vajrayoga*.²⁹⁰

For Red mda' ba, this explanation belongs to Yogācāra philosophy, and there in the context of conventional truth. Red mda' ba also addresses this point in great detail in his *Concise Meaning of RGV or Clear Meaning of the Enlightenment Matrix*. Yet the Jo nang consider unacceptable Red mda' ba's explanation that enlightenment matrix can be viewed differently from Yogācāra and Madhyamaka perspectives. Nor can they accept Red mda' ba's assertion that those *sūtras* that talk about the enlightenment matrix have both a surface and underlying message. Thus, a major sticking point in this debate is the hermeneutical approach to the *Tathāgatagarbha sūtras*. For Jo nang followers, the meaning of the enlightenment matrix is definitive, is the ultimate message of the third period of Buddha's teaching, and coincides with the ultimate meaning of the profound *tantric* teachings as well. Jo nang followers treat the enlightenment matrix under the hermeneutic of the Great Madhyamaka. Gha rung pa mentions this in his *Lamp that Illuminates the Expanse of Reality* repeatedly.

Dol po pa rejects the idea that “self-emptiness (*rang stong*) is a synonym for ultimate truth, *tathatā*, *dhātu* of the signless, *dharmadhātu*, or absolute bodhicitta. Dol po pa's understanding of precisely what “self-emptiness” meant—in other words, what his precise definition of self-nature (*rang bzhin* or *rang rang gi ngo bo*) was—is not clear to us. The following view found in *Teaching of Mountain Hermit* may lend some clarity to his understanding of “self-emptiness”:

Objection: The emptiness said to process many

²⁹⁰ J. P. Hopkins, *Mountain Doctrine: Tibet's Fundamental Treatise on Other-Emptiness and the Buddha Matrix*, 49. See also: Kun mkhyen Rton pa bzhi ldan, *Ri chos nges don rgya mtsho, Jo nang dpe tshogs 1*, ed. 'Gro 'dul rgya mtsho and Sgrol ma chos mtsho (Beijing: Mi rigs dpe skrun khang, 2007), 3.

synonyms such as thusness is only self-emptiness—
all phenomena’s emptiness of their own entities.

Answer: In that case, those with perverse attachment
who are said to be subject to not at all attaining *nirvāṇa*
would be thusness because they are empty of their own
entities.²⁹¹

It seems that to understand his position, we must first understand what he himself means by “self-empty.” Different scholars use the same term with quite different meanings. This is why one of the first elements of debate is the establishment of the meaning of terms. Confusion over variant uses of a single philosophical term has been a major issue for Tibetan Buddhist scholars since the fourteenth century, and has produced many complications among them.

Regarding the meaning of “self-emptiness,” Dol po pa and his followers had a very different understanding than other schools of their period, because they considered self-emptiness to merely mean nothingness. For instance, in the *Lamp that Illuminates the Expanse of Reality* Gha rung pa says that it means complete emptiness or nothingness, and that it is an interpretable meaning. Gha rung cites a passage from the second chapter of *Mahāparinirvāṇa sūtra*, which Jo nang scholars consider to be definitive, regarding how to make a distinction among *sūtras* in terms of their contents:

The second chapter of *Mahāparinirvāṇa sūtra* teaches the drawbacks of not knowing the two modes of emptiness of the two truths and of viewing everything to be empty of itself without distinction ... This passage responds that a view that asserts that all knowables that are empty in every way are empty of themselves is the result of clinging to the teachings of the middle period that principally teach that all

²⁹¹ J. P. Hopkins, *Mountain Doctrine: Tibet's Fundamental Treatise on Other-Emptiness and the Buddha Matrix*, 254. See also: Kun mkhyen Rton pa bzhi ldan, *Ri chos nges don rgya mtsho*, 167. See the original: *chos thams cad rang rang ngo bo stong ba'i rang stong kho na'o zhe na / de lta na ni 'o na log sred can gtan yongs su mya ngan las mi 'da' ba'i chos can zhes gsungs pa gang yin pa de yang / de bzhin nyid yin par 'gyur te rang gi ngo bos stong pa'i phyir ro //*.

phenomena are without essence as being literally definitive.²⁹²

Gha rung pa constantly emphasizes that Jo nang philosophical view is based on the ultimate message of the third period of teaching and on the *tantric* teachings, which he takes to be ultimately true and of definitive meaning. By contrast, he considers the ultimate message of the first and second periods of teaching to be relatively true and of interpretable meaning. Judging by the above comments, we may also assume that Gha rung pa makes no distinction between the concepts of existence and independent existence, or between non-existence and emptiness of independent existence. Red mda' ba considers self-emptiness not to mean mere non-existence. For him, things exist but lack independent existence.

Gha rung pa also asserts that the Buddha qualities exist permanently and independently, and never result from dependent origination. By the contrast, Red mda' ba asserts that even the Buddha's pure vision must be the result of dependent origination, for if they were not, the Buddhist position would mirror that of non-Buddhists schools such as Janisim.²⁹³

Regarding Dol po pa's position on the enlightenment matrix, his *Commentary on RGV* explains that the enlightenment matrix means *tathatā*. So whenever Dol po pa mentions the enlightenment matrix, we must understand that he uses these two concepts in the exact same sense. When the *dharmadhātu* is fully concealed by defilements within sentient beings it is called the enlightenment matrix. When the *dharmadhātu* that had been

²⁹² *Lamp that Illuminates the Expanse of Reality*, 22b. See the original: myang 'das chen po'i bam po gnyis par... bden gnyis kyi stong lugs 2 po ma shes te so sor ma phye bar thams cad rang stong du lta pa'i nye dmigs gsungs shing / shes bya thams cad rnam kun stong ba rang stong du 'dod pa'i lta ba ni bka' bar pa chos thams cad ngo bo nyid med par gtso bor ston pa la nges don sgra ji bzhin par zhen pas lan no //.

²⁹³ Red mda' ba Gzhon nu blo gros, "Dbu ma la 'jug pa'i rnam bshad de kho na nyid gsal ba'i sgron ma," in *the Rje btsun Red mda' ba Gzhon nu blo gros zhabs kyi gsung 'bum*, vol. 5, 60.

tainted is completely purified by practice—the state of Buddhahood—it is called *dharmakāya*. The ten powers, four fearlessness, eighteen unique qualities are called the fruition of separation, and are related to the *dharmakāya*. However, the thirty-two major marks, etc., are called fruition of ripening.

Mnga' ris chos rje discusses the concept of the enlightenment matrix in detail in his *Destruction of Mistakes*,²⁹⁴ composed in order to refute Bu ston's *Ornament of the Enlightenment Matrix which is Extremely Profound and Difficult to Examine*. Mnga' ris chos rje analyzed the main point of Bu ston by relying on both logical reasoning and scriptural authorities. Bu ston says that Buddha taught the enlightenment matrix in order to clarify the idea of *ālayavijñāna*, quoting the *Laṅkāvatāra-mahāyāna-sūtra*²⁹⁵ and *Śrīmālādevī siṃhanāda sūtra*²⁹⁶ in order to bolster this point. Mnga' ris chos rje asks why, if Buddha taught the enlightenment matrix in order to teach *ālayavijñāna*, do these *sūtras* say, “The enlightenment matrix is proclaimed to be *ālayavijñāna*” rather than, “The *ālayavijñāna* is proclaimed to be the enlightenment matrix”?

According to Mnga' ris chos rje, the prior construction appears repeatedly in both *sūtras*, whereas the latter appears only once, and could well be due to a faulty translation. This leads Mnga' ris chos rje to conclude that the purpose for teaching the enlightenment matrix was not to teach *ālayavijñāna*, but to illustrate tainted *tathatā*.²⁹⁷ Mnga' ris chos rje

²⁹⁴ Mnga' ris chos rje Phyogs las rnam rgyal, *Shin tu zab cing brtag par dka' ba de bzhin gshegs pa'i snying po'i rgyan gyi 'khrul 'joms, Jo nang dpe tshogs* 22, ed. 'Gro 'dul rgya mtsho and Sgrol ma chos mtsho (Beijing: Mi rigs dpe skrun khang, 2010).

²⁹⁵ *Ārya- Laṅkāvatāra-mahāyāna-sūtra*, *Bka' 'gyur (dpe bsdur ma)*, vol. 49.

²⁹⁶ *Śrīmālādevī Siṃhanāda sūtra*, *Bka' 'gyur (dpe bsdur ma)*, vol. 44.

²⁹⁷ Mnga' ris chos rje Phyogs las rnam rgyal, *Shin tu zab cing brtag par dka' ba de bzhin gshegs pa'i snying po'i rgyan gyi 'khrul 'joms*, 12.

further supports this position with a quote from Asaṅga's *Commentary on RGV*, that says,

“For which, tainted *tathatā* is the *dharmadhātu* not yet parted from the sheath of defilements; and this *dharmadhātu* is called an enlightenment matrix.”²⁹⁸

Another of Dol po pa's students, Ma ti Paṇ chen, illustrates his position on the enlightenment matrix with citations from various *sūtras* and *tantras*. When writing about ground, path, and fruition, he summarizes the existence of *tathatā* as ground, saying:

The ultimate suchness, which is the *tathatā*, is naturally pure, luminous, and *dharmadhātu*, is the spontaneously existent, coemergent gnosis body, which primordially exists as the ground that pervades animate and inanimate phenomena.”²⁹⁹

Here, Ma ti Paṇ chen shows that for him the enlightenment matrix is ultimately *tathatā*. In order to support his position he cites the *Dākinīvajrapañjara*, which says:

Stainless as space, the precious mind
Is polluted by negative imputed conceptual thought;
It becomes pure when the mind is purified.”³⁰⁰

He also cites *RGV*:

Because the body of the perfectly awakened one permeates,
Because suchness is undifferentiable,
And because of being of the class,
All who have bodies are always the enlightenment matrix.”³⁰¹

This famous verse is cited widely by many scholars in order to prove that the

²⁹⁸ *RGV*, 39, I. See the original: *de la dri ma dang bcas pa'i de bzhin nyid ni nyon mongs pa'i sbubs las ma grol ba'i kham la de bzhin gshegs pa'i snying po zhes brjod pa gang yin pa'o* //.

²⁹⁹ Ma ti Paṇ chen, *Blang dor rab gsal, Jo nang dpe tshogs* 8, ed. 'Gro 'dul rgya mtsho and Sgrol ma chos mtsho (Beijing: Mi rigs dpe skrun khang, 2007), 36. See the original: *gzhi la don dam chos nyid de bzhin nyid // rang bzhin rnam dag 'od gsal chos kyi dbyings // rang byung lhan cig skyes pa'i ye shes sku // brtan g.yo kun la gdod nas khyab par bzhugs* //.

³⁰⁰ *Ārya-dākinīvajrapañjara-nāma-mahātantrarājakalpamukhabandha, Bka'gyur (dpe bsdur ma)*, vol. 80. 128. See the original: *nam mkha' lta bur dri ma med // ngan par brtags pa'i rnam rtog gis // rin chen sems ni dri can byas // sems dag pas ni dag par 'gyur* //.

³⁰¹ *RGV*, 49, I: 27. See the original: *rdzogs sangs sku ni 'phro phyir dang // de bzhin nyid dbyer med phyir dang // rigs yod phyir na lus can kun // rtag tu sangs rgyas snying po can* //.

enlightenment matrix exists within all sentient beings. Ma ti Paṇ chen also quotes a well-known verse from *Praise of the Dharmadhātu* in order to support his view of the enlightenment matrix:

The water that exists in the midst of earth remains pure.
Likewise, the wisdom that exists in the midst of affliction
remains pure.³⁰²

Blo gros dpal says that the enlightenment matrix is *dharmadhātu*, is naturally permanent, bliss, pure, uncompounded, and spontaneously present. The enlightenment matrix is the object of self-knowing timeless awareness. The enlightenment matrix is profound, subtle, and is difficult to understand and inconceivable. It is seen by the eye of gnosis, and becomes a basis of benefitting oneself and others. The enlightenment matrix is one taste like space and is seen by those yogis in the meditative states. It is ultimate truth, the highest limit of reality, and profound *tathatā*. The enlightenment matrix is innately and spontaneously endowed with all good qualities. It is the element of *tathāgata* and naturally nirvana—the ultimate refuge.³⁰³ Dol po pa, Ma ti Paṇ chen, and Mnga' ris chos rje never mention that the enlightenment matrix is the ultimate refuge. So, even among Jo nang pas, thoughts on the enlightenment matrix vary. But all agree that it is the impure *tathatā*, *dharmadhātu*, and the ultimate truth.

The Views of Other Scholars Opposed to the Jo Nang Tradition

Bu ston extensively refutes the Jo nang interpretation of the enlightenment matrix

³⁰² K. Brunnhölzl, *In Praise of Dharmadhātu: Nāgārjuna and The Third Karmapa, Rangjung Dorje*, 119, V: 23.

³⁰³ 'Jam dpal grags pa, *Bka' bsdu lnga ba mtha' bral dbu ma chen po'i grub mtha' rab gsal*, 334.

in his *Ornament of Enlightenment Matrix which is Extremely Profound and Difficult to Examine*. Bu ston's basic view is that the enlightenment matrix is profound and difficult to understand, is a secret of Tathāgatas, and was taught with an underlying intention. According to Bu ston, Buddha repeatedly said that he taught the concept of the enlightenment matrix with intention. Bu ston further states that all teachings taught with an underlying intention cannot be read literally. Then, for instance, we find the following statement in the *Pradīpoddhyotanābhisaṃdhiprakāśikā*:

The father and mother should be killed,
If (you) destroy the two kings who are clean,
Including their kingdom and entourage,
(you) should know that person will be purified.”³⁰⁴

This verse has been given to explain the idea of definitive and interpretative teachings. The verse itself contradicts worldly conventions and can be only understood in the context of *tantric* system. It must not be explained based on literal reading. Furthermore, *Ārya-Laṅkāvatāra-mahāyāna-sūtra* says:

Oh, Mahamati, son of good family and daughter of good family, if you commit those five heinous crimes, then it is the subject of clear realization; therefore, you should do the heinous sins.”³⁰⁵

Bu ston explains that these above two cases cannot be taken literally, and that their intention is clearly stated in the *Ārya-Laṅkāvatāra-mahāyāna-sūtra* when it says:

Craving is explained to be mother;

³⁰⁴ *Pradīpoddhyotanābhisaṃdhiprakāśikā-nāma-vyākhyāṭīkā*, *Bstan 'gyur (dpe bsdur ma)*, vol. 16, 795. See the original: *pha dang ma ni bsad bya zhing // rgyal po gtsang ma gnyis dang ni // yul 'khor 'khor bcas bsad byas na // mi de dag par 'gyur zhes bshad //*.

³⁰⁵ *Ārya-Laṅkāvatāra-mahāyāna-sūtra*, *Bka' 'gyur (dpe bsdur ma)*, vol.49, 275. See the original: *blo gros chen po rigs kyi bu'am / rigs kyi bu mos mtshams med pa lnga po de dag byas na mngon par rtogs pa'i chos can yin te / mtshams med pa byed pa yin no //*.

Ignorance is also known to be father.³⁰⁶

Bu ston gives the extreme example in order to make the point that we must carefully and systematically assess when a *sūtra* should be taken literally and when it should not.

Reading a passage that was spoken with an underlying intention as if it can be taken at face value could lead to serious error. Regarding this, the *Ārya-mahāyānaprasādaprabhāvanā-nāma-mahāyāna-sūtra*:

Oh, son of good family, in this way, Bodhisattavas who comprehend [the interpretable] as literal and analyze phenomena wrongly create twenty-eight wrong views.³⁰⁷

This *sūtra* further states:

Here, Bodhisattavas did not take the Mahāyāna teachings literally, by investigating the message which come from the intention appropriately; even without obtaining the noble views, such wrong views will not occur, and one will develop a faith towards Mahāyāna teaching and the mind moved to a actual realization.”³⁰⁸

The *Mahāparinirvāṇa Sūtra* states:

“Oh, son of good family, do you want to know the pure meaning of the enlightenment matrix ?” Kashyapa replied, “I would like to know the meaning of the enlightenment matrix.” The Bhagavat replied in verse, “There are some people who live a long life by drinking nectar. Some survive by drinking poison; some die by

³⁰⁶ *Ibid.*, 276. See the original: *sred pa dag ni mar bshad de // ma rig pa yang phar shes so //*.

³⁰⁷ *Theg pa chen po la dad pa sgom pa'i mdo, Bka' 'gyur (dpe bsdur ma)*, vol. 57, 45. See the original: *rigs kyi bu 'di ltar byang chub sems dpa' sgra ji bzhin du tshul bzhin ma yin par chos rab tu rnam par 'byed pa la yang dga pa ma yin pa'i lta ba nyi shu rtsa brgyad 'byung ngo //*.

³⁰⁸ *Ibid.*, 51. See the original: *'di la byang chub sems dpa' theg pa chen po la sgra ji bzhin du ma yin par dgongs pa las byung ba'i don la tshul bzhin du so sor rtog pa la ni 'phags pa'i lta ba rnams med par yang lta ba 'di dag mi 'byung ste / theg pa chen po la dad cing yid la mngon du 'gyur ro //*.

drinking poison; the beginningless and forceful gnosis, is the collection of Mahāyāna *sūtras*. The collection of Mahāyāna *sūtras* is a mixture of medicine and poison. Just as the medicine, blood, and the essence of butter, etc., become medicine when one drinks and digests them, but become poison if one can't digest them. The extensive *sūtras* are also the same: they become nectar for the wise, but become poison for the foolish.”³⁰⁹

Even if Jo nang scholars argue that above statement refers to some other *sūtra* than the *Mahāparinirvāṇa* itself, Buddha teaches the enlightenment matrix to be a self and permanent in the *sūtra*. Given that the *sūtra* also says:

“The teaching of the existence of self and permanence is of definitive meaning; the teaching of no-self and impermanence is interpretable meaning,”³¹⁰

the Jo nang scholars argue that we must take the *sūtra* to be definitive.

To this hypothetical argument, Bu ston replied that the intentional message of this is that the concept of self is considered to be an equality of existence and non-existence of self, which is free from elaborations of existence and non-existence of self. The permanent is considered to be the equality of samsara and nirvana, which is free from elaborations of permanence and impermanence, that which teaches this meaning of self and permanence is definitive, and what conveys the opposite is interpretable.

³⁰⁹ *Mahāparinirvāṇa Sūtra*, Bka' 'gyur (dpe bsdur ma), vol. 52, 270. See the original: rigs kyi bu khyod de bzhin gshegs pa'i snying po yang dag pa'i don shes par 'dod dam // 'od srung gis gsol pa / bdag de bzhin gshegs pa'i snying po'i don gang lags pa rtogs par 'tshal lo // de nas bcom ldan 'das kyis tshigs su bcad de bka' stsal pa / kha cig bdud rtsi 'thungs pa las // tshe thung sngar shi ba yang yod // kha cig bdud rtsi 'thungs pa las // tshe ring rtag tu 'dug pa'ang yod // kha cig dug 'thungs dbang gis 'tsho // kha cig dug gi rkyen gyis 'chi // thogs med ye shes zil dngar ni // theg pa chen po'i mdo sde ste // theg pa chen po'i mdo sde ni // sman dang dug tu 'dres pa'o // ji ltar mar dang kha ra dang // mar gyi snying po la sogs pa // 'thungs te zhu na sman du 'gyur // ma zhu ba ni dug ces bya // shin tu rgyas pa'ang de bzhin te // mkhas pa dag gis bdud rtsir 'gyur // glen pas sangs rgyas rang bzhin dag // mi shes pa yis dug tu 'gyur //.

³¹⁰ *Ibid.*, 228. See the original: gang zhig de bzhin gshegs pa ni mi rtag go // 'gyur zhing 'pho ba'o zhes smra ba ni bkri ba'i don to // gang zhig de bzhin gshegs pa ni rtag pa'o // mi 'gyur mi 'pho ba'o zhes smra ba ni nges pa'i don ces bya'o //.

The Jo nang pas cite the *Mahābherīhārika sūtra* to defend their understanding:

“O Bhgavan, what is the meaning of ‘spoken with intent?’

The Bhagavat replied, “Kasyapa, the meaning of ‘spoken with intent’ is to interpret “the *tathāgata* has completely passed into nirvana” to mean that the *tathāgata* is permanent, stable, peaceful, eternal, and without degeneration even though the *tathāgata* has passed into nirvana. Statements such as this are ‘spoken with intent.’”³¹¹

Bu ston says that if Jo nang pas think that the *Mahābherīhārika sūtra* is to be taken literally, then they have misunderstood the Buddha’s intent. According to Bu ston, the Buddha taught a theory of self in order to bring many non-Buddhist followers to his teaching, even though his own philosophical view was of non-self. He quotes the *Mahāparinirvāṇa sūtra* to support his understanding of the enlightenment matrix:

Oh, son of good family, if *tathāgata* states in this *sūtra* that all the sentient beings surely possess the enlightenment matrix, this should be known as attachment. If *tathāgata* states that all sentient beings do not possess the enlightenment matrix, then this should be known as a false speech. Those scholars, who have wisdom, should know that the enlightenment matrix neither exists nor does not.³¹²

From Bu ston’s point of view, if one harbors doubt about whether a teaching is interpretable or not, he or she should probe the teaching to discover its intended meaning, for only by assessing a teaching with reason will they be able to destroy defilements. If, on the other hand, one unquestioningly takes the content of a *sūtra* literally, one is unlikely to engage in further investigation regarding its meaning or to debate it with others. One will simply hold one’s own view as best, with no means of remedying the

³¹¹ *Phags pa rnga bo che chen po'i le'u zhes bya ba theg pa chen po'i mdo, Bka' 'gyur (dpe bsdur ma)*, vol. 63, 235. See the original: *bcom ldan 'das dgongs pa'i tshig ces bgyi ba ci lags / bka' stsal pa / 'od srung dgongs pa'i tshig ces bya ba ni de bzhin gshegs pa yongs su mya ngan las 'das pa zhes bya ba da ltar 'di las de bzhin gshegs pa rtag pa / brtan pa / zhi ba / ther zug pa / yongs su mya ngan las 'das kyang nyams par mi 'gyur ba zhes bya ba ste / mdo 'di ni dgongs pa'i tshig ces bya'o //*.

³¹² *Mahāparinirvāṇa sūtra, Bka' 'gyur (dpe bsdur ma)*, vol. 53, 514. See the original: *rigs kyi bu de bas na de bzhin gshegs pas mdo 'di las 'di skad du sems can thams cad la nges par snags rgyas kyi rang bzhin yod do zhes smra na de ni zhen pa zhes bya'o // med do zhes smra na de ni brdzun du smra ba zhes bya ste / mkhas pa shes rab can dag gis ni sangs rgyas kyi rang bzhin yod pa yang ma yin med pa yang ma yin zhes smra bar bya'o //*.

exaggerated reading one has given the material—a situation likely to lead to the development of entrenched wrong views. So, in the end, Bu ston's dispute with the Jo nang regarding the enlightenment matrix revolves around the issue of proper application of hermeneutic strategies and the need for reasoned assessment of even the word of Buddha.

Gha rung pa's Hermeneutic in the *Lamp that Illuminates the Expanse of Reality*

One of the most commonplace rubrics under which Tibetans conceptualize the historical dissemination of the teachings delivered by the Buddha over the course of his teaching career is the three turnings of the wheel of dharma, taught in the *Samdhinirmocana sūtra*. According to this system of reckoning, the teachings of the Buddha can be divided into three distinct periods that span the course of his career based on differences in the level of critical reflection exhibited in each: teachings given during the first period of teaching were given without critical reflection—that is, the Buddha discussed things such as the aggregates, the elements, etc., as if they existed, without reference to their final nature; teachings given during the middle period were given with some reflection on the final nature of the aggregates, elements, etc., which were declared to be ultimately nonexistent; and the teachings given during the final period of teaching differentiated well precisely in what way things exist and precisely in what way things do not exist. Thus, these three turnings of the wheel of dharma are comprised of both a temporally sequential and a philosophical aspect.

Gha rung pa considers those teachings given during the final period of the

Buddha's teaching career—the wheel of good differentiation, as described in the *Samdhinirmocana sūtra*—to be definitive in meaning, and this consideration fundamentally shapes the hermeneutic at work in his *Lamp that Illuminates the Expanse of Reality*.

In view of the first period teaching, which teaches that form and such exist, the middle period teachings, which teach that everything is empty, are definitive. In view of the middle period teachings, which teaches that the natural reality, too, does not really exist, the final period teaching, which teaches that *dharmin* do not really exist and that *dharmatā* really does exist, is permanent, stable, and so on, is definitive.³¹³

Furthermore, Gha rung pa reads the temporally sequential and philosophical aspects of the rubric of the three turnings as mutually pervasive of one another. That is, according to Gha rung pa's arguments, any teaching in which the Buddha differentiated well between what exists and what does not and is definitive and occurred only during the third period of teaching, and any teaching that occurred during the third period of teaching differentiates well between what exists and what does not and is definitive. This being the case, all of the teachings given during the third period of teaching, including the *Tathāgatagarbha sūtras* and the *tantras*, and any commentaries that conform to them, such as the *RGV*, are held by Gha rung pa to be definitive in meaning and must be read literally, according to their surface meaning.

Gha rung pa's reading of the *Tathāgatagarbha sūtras*, in particular, as definitive

³¹³ *Lamp that Illuminates the Expanse of Reality*, 25b. See the original: *gzugs sogs yod par ston pa bka' dang po la ltos nas thams cad stong par ston pa bar pa nges don yin pa chos nyid gnyug ma yang don la med par ston pa bka' bar pa la ltos nas chos can rnams don la med pa dang / chos nyid don la yod pa rtag brtan sogs su ston pa tha ma nges don yin te /*.

and literally true is the source of much of the defensive argument contained in the *Lamp that Illuminates the Expanse of Reality*. At the very outset of the *Lamp that Illuminates the Expanse of Reality*, Gha rung pa quotes an unnamed scholar “devoted to the faction of self-emptiness,” who claims that the underlying intention of the *RGV* refutes the literal reading of such *sūtras*. This unnamed scholar was in fact Gha rung pa’s contemporary, Red mda’ ba, who stridently attacked any reading of the *Tathāgatagarbha sūtras* or of the *RGV*—a systematic commentary on their doctrine—as literally true. By examining Gha rung pa’s defense against Red mda’ ba’s critique as carried out in the *Lamp that Illuminates the Expanse of Reality*, we will develop a clearer understanding of his unique hermeneutic and religious position.

If we examine Gha rung pa’s many statements with regard to the interpretation of the word of the Buddha—and here again, specifically with regard to the enlightenment matrix doctrine—at the hands of others, we see that he finds such interpretation to be an offense against the Buddha himself. He likens such interpretive moves, for example, to splashing about in the waters of the sea of dharma without noticing that one has struck the fish of the Buddha. He even composes a verse in the middle of his text, lamenting the shamelessness and lack of fear displayed by those who interpret the words of the Buddha, comparing such acts unfavorably to killing thousands of living beings. It is easy to imagine that scholars may disagree with one another regarding differences in interpretation, but Gha rung pa’s indignance here rises to the level of hyperbole. Why does he take such offense at these acts of interpretation?

Gha rung pa, as mentioned above, draws the basic hermeneutic through which he understands the philosophical and soteriological import of the various teachings within

the canon from the *Samdhinirmocana sūtra* and its rubric of the three turnings of the wheel of dharma. But in order to fully grasp Gha rung pa's position, we must take a look behind his adherence to the hermeneutic delivered in this *sūtra* to see what motivates this choice. There were, of course, among the Mahāyāna *sūtras* available to Tibetans of Gha rung pa's time, other *sūtras* that presented competing approaches to canonical hermeneutics. The *Akṣayamatinirdeśa sūtra* and the *Samādhirāja sūtra*, for example, both present hermeneutics that lend themselves to being used independent of the authority of the *sūtras* or their teacher, the Buddha. Gha rung pa was certainly aware of these *sūtras*, and even makes an oblique reference to the *Akṣayamati* in the course of his arguments in the *Lamp that Illuminates the Expanse of Reality*. So, what led Gha rung pa to champion the hermeneutic presented in the *Samdhinirmocana* over those presented in other *sūtras*?

Unfortunately, Gha rung pa never presents a patent, articulate rationale for his own approach to reading the canon. But the general style with which he engages in discourse holds a wealth of clues as to his thoughts and feelings on such matters. First of all, it is clear that Gha rung pa has a profound and unshakeable faith in the person of the Buddha and the infallibility of his word. We see his reliance on faith in the word of the Buddha above reason in statements such as the following:

Though I am but like a blind man with regard to how to approach scripture, as well as how to come to realization via faith, and with regard to the area of profound reality, just like a mother will not give poison to her own kids since our teacher knows all knowable things without desire or obstruction and has great compassion for all sentient beings as if they were his only child, thinking that his instructions are flawless, practice them exactly as they are taught.³¹⁴

³¹⁴ *Ibid.*, 19b. See the original: *dad pas rtogs par byed tshul yang ma yis bu la dug mi ldud zer ba'i tshul du chos nyid zab mo'i phyogs la bdag ni dmus long dang 'tra zhing / ston pa ni shes bya thams cad chags thogs*

Secondly, based on this adamant faith in the infallibility of the Buddha's word, Gha rung pa takes the scriptures spoken by the Buddha, rather than the flawed personal faculty of reason, as the highest source of authority on spiritual matters. His position on this front is given away many times throughout the text by his repeated disparaging remarks about those "enamored of reason" and his valorization of scriptural authority over all others.

But in general, what accords with the word of the Teacher is an act of teaching, because:

"There is none more wise than the Jina in this world."³¹⁵

So rather than attempt to defend his original thesis, Gha rung pa instead relies primarily on citing scriptural sources, and pointing out all the negative consequences that arise from misunderstanding them. Gha rung pa's championing of scriptural statements over logical reasoning and his fervent belief in the infallibility of the word of the Buddha is what motivates his adherence to the hermeneutic presented in the *Samdhinirmocana* over others. For only in the *Samdhinirmocana* does the Buddha himself clearly differentiate between his various statements regarding provisional and definitive statements in the canon. The *Akṣayamati* and *Samādhirāja sūtras* provide incomplete hermeneutics, in which the Buddha fails to clearly specify which teachings given on which occasions were interpretable, and which were definitive. The fact that the Buddha himself specifically identifies his own intent with regard to the teachings given during the three periods of his

*med par mkhyen pa dang sems can thams cad la bu gcig pa bzhin brtse ba chen po can yin pas des gsungs pa'i gdams ngag la nor pa*³¹⁴ *med snyam nas ji ltar gsungs pa bzhin spyod pa'o //.*

³¹⁵ *Ibid.*, 28a. See the original: *spyir ston pa'i bka' dang mthun pa nyid bstan pa'i bya ba ste / gang phyir rgyal las ches mkhas 'ga' yang 'jig rten 'di na yod min te //*. See also: *RGV*, 215, V: 19. See: *gang phyir rgyal las ches mkhas 'ga' yang 'jig rten 'di na yod min te //*.

teaching career in the *Samdhinirmocana sūtra* makes it, for Gha rung pa, the authority on matters of canonical hermeneutics. In other words, Gha rung pa seems to be of the opinion that only the Buddha himself is capable of interpreting canonical statements. For others to take this task upon themselves, using logic rather than deference to the word of the Buddha, is to thoughtlessly molest the word of Buddha. Gha rung pa's adherence to this *sūtra* and its system is further strengthened by a prophecy made by the Buddha in the *Ārya-mañjuśrīmūlatantra*, which says:

“A monk called Asaṅga will master the meaning of the treatise.
He will differentiate the definitive and interpretable among
the *sūtras*.”³¹⁶

The religious and philosophical consequences of Gha rung pa's adoption of the hermeneutic of the three wheels are manifold. As noted above, the hermeneutic of the three turnings of the wheel of dharma has both a temporally sequential and a philosophical aspect. Gha rung pa seems to wholly conflate these aspects, which leads him to the position that every teaching given during the third period of teaching is definitive, and shares the same philosophical position as the *Samdhinirmocana*. At the core of the *Samdhinirmocana*'s interpretation of statements made during the middle period of teaching, to the effect that things such as the aggregates and the elements are ultimately nonexistent, is the idea that the ultimate is a truly established entity in which conventional entities do not exist. Gha rung pa finds the enlightenment matrix teachings sympathetic to this presentation, and reads this positivist appreciation of the ultimate derived from the *Samdhinirmocana* into all other scriptures delivered during the third period of the teachings, including the *tantras*.

³¹⁶ *Ārya-mañjuśrīmūlatantra*, Bka' 'gyur (dpe bsdur ma), vol.88, 880. See the original: *thogs med ces bya'i dge slong ni // bstan bcos de ni don la mkhas // mdo sde nges don drang ba'i don // rnam pa mang po'ang rab tu 'byed //*.

Gha rung pa's application of the *Samdhinirmocana* hermeneutic to all teachings given during the final period of teaching and their associated commentarial treatises leads him to classify the *tathāgatagarbha sūtras* and the *RGV* as a philosophically definitive works. Given that, in light of his belief in the infallibility of the word of Buddha, he understands definitive *sūtras* to be literally true and to be read according to their surface meaning, he consequently finds highly offensive Red mda' ba and the self-emptiness faction's treatment of the *RGV* and its source *sūtras* as interpretable. This particular offense seems to be the irritant that motivated Gha rung pa's composition of the *Lamp that Illuminates the Expanse of Reality*.

Having applied his understanding of the ultimate reality as a positive, truly established entity to all teachings given during the third period of the Buddha's teaching career, Gha rung pa then interprets tantric statements regarding the *dharmakāya*, *dharmadhātu*, and *vajrasattva* to be similarly positive, substantially and truly established entities. For instance, in his *Lamp that Illuminates the Expanse of Reality*, Gha rung pa criticized advocates of Madhyamaka who adhere to the so-called doctrine of the self-emptiness (*rang stong*) as clinging to an understanding of the ultimate that is simply omnipresent and spacelike, but lacking in any positive qualities or attributes:

“They understand the reality of suchness to be a simple omnipresence, they understand that thusness to merely resemble the form of sky, that is, to be self-empty, and utterly without basis, advantage, disadvantage, or quality. They do not understand non-conceptual wisdom, ultimate bodhicitta, naturally radiant mind, the ultimate *dharmakāya*, perfect wisdom, nirvana, *sugatagarbha*, *Vajrasattva*, *Heruka*, or the supreme primordial Buddha.”³¹⁷

³¹⁷ *Lamp that Illuminates the Expanse of Reality*, 2a. See the original: *chos nyid de bzhin nyid de kun khyab yin pa tsam cig go yang de nyid rang stong gzhi rtsa dang phan gnod yon tan gang yang med pa nam mkhas gzugs kyi go 'byed pa lta bu dang 'dra ba tsam cig tu go zhing mi rtog ye shes dang don dam byang chub kyi sems dang rang bzhin 'od gsal gyi sems dang / don dam chos sku dang / sher phyin dang / myang 'das*

In contrast, Gha rung pa sees himself as having a fuller understanding of suchness because his view accomodates its positive aspects as well as its negative. A major element of Gha rung pa's hermeneutic defense of this position comes in the form of his reliance on synonymy of terms. On various occassions and in various *sūtras*, the Buddha delivered lists of synonymous epithets for the ultimate truth. Among the various terms linked as synonyms via such lists are things like non-conceptual wisdom, ultimate *bodhicitta*, naturally-radiant mind, the ultimate *dharmakāya*, perfect wisdom, nirvana, *sugatagarbha*, *vajrasattva*, *heruka*, and a supreme primordial Buddha. By reading the Buddha's intended meaning when discussing the ultimate as revealed in the *Samdhinirmocana sūtra* into later tantric material and prior Madhyamaka material, Gha rung pa supposes an overarching systematic view of the ultimate as principally a positive phenomena.

Having come to the conclusion that the ultimate is a positive phenomena, rather than a view characterized merely by the recognition of the absence of imagined imputations, Gha rung pa proceeds to read statements regarding the primordial presence of the ultimate within sentient beings as statements indicating Buddhahood as something which already exists, but is hidden. According to Gha rung pa, suchness must be understood as equivalent to the *sugatagarbha*, *vajrasattva*, *heruka*, and a supreme primordial Buddha. All sentient beings possess the enlightenment matrix, which also means they possess an actually present *vajrasattva*, *heruka*, and a supreme primordial Buddha. Dol po pa also agrees that the enlightenment matrix is a synonym of *dharmakāya*, and quotes the following from the *Anunātvāpūrnānvā-nirdeśa-parivarta* in his *Teaching of Mountain Hermit* in order to prove that the enlightenment matrix is an

dang / bde gshegs snying po dang / rdor sems dang / he ru ka dang / dang po'i sangs rgyas sogs su ma go ba dang.

epithet (*tshig bla dags*) for the ultimate *dharmakāya*:

Śāriputra, the ultimate truth should be understood by faith; Śāriputra, this one known as ultimate truth is an epithet of sentient being's *dhātu*; Śāriputra, this one known as sentient being's *dhātu* is an epithet of the enlightenment matrix; Śāriputra, this one known as the enlightenment matrix is an epithet of *dharmakāya*.³¹⁸

Gha rung pa, continuing in this vein, reads the enlightenment matrix back into the *Prajñāpāramitā sūtras* by linking it with synonyms for the ultimate listed there. For Gha rung pa, since all of these concepts are synonyms, his available sources for supporting his idea really become quite various. For instance, the sources he quotes regarding the concept of emptiness do not explicitly relate to the concepts of the enlightenment matrix and nirvana. He continues on at length, using lists of synonyms and epithets from many different locations within the canon to associate what had been traditionally thought of as divergent theories or views of reality, creating a single, comprehensive reading of the canon ultimately through the lens of the *Samdhinirmocana sūtra*.

Red mda' ba's Antagonism of the Jo nang School

There are numerous and lengthy portions of the *Lamp that Illuminates the Expanse of Reality* where Gha rung pa quotes at length from Red mda' ba's work on the *RGV*, commenting on and refuting the latter's interpretations. Here I will discuss, analyze, and paraphrase Gha rung pa's arguments as they appear in his text.

³¹⁸ *RGVV*, 3. See the original: *shā ri'i bu don dam pa ni dad pas rtogs par bya ba yin no // shā ri'i bu don dam pa zhes bya ba 'di ni sems can gyi khams kyi tshig bla dags so // shā ri'i bu sems can gyi khams zhes bya ba 'di ni / de bzhin gshegs pa'i snying po'i tshig bla dags so // shā ri'i bu de bzhin gshegs pa'i snying po zhes bya 'di ni chos kyi sku'i tshig bla dags so.*

Red mda' ba criticizes the Jo nang view quite directly and quite intensely in many of his works, particularly those on the enlightenment matrix theory. According to Red mda' ba's biography, written by Sangs rgyas rtse mo, an actual discussion about the karmic consequences of criticizing Jo nang tradition did in fact occur. This interesting conversation took place between Bka' bcu pa Yon tan and Red mda' ba when they met in Bzang ldan.³¹⁹ Red mda' ba's attitude about such a warning was clear: he was doing his job in order to protect the Buddhist teaching from any kind of distortion and misunderstanding. He stresses that his motivation was pure and that he has no need to worry about the negative karmic consequences. Red mda' ba propagated his words to all people everywhere without the slightest doubt or hesitation. In fact there were no non-Buddhist schools in Tibet.

By making such dangerous statements, consequently, Red mda' ba is accused by Gha rung pa of producing situations of conflict between followers of the Buddha. Gha rung pa asks: If Red mda' ba were to continuously carry out this wrong message, wouldn't his actions become precisely that situation which is stated in this *sūtra*? Wouldn't Red mda' ba be inconceivably slandering the dharma and religious figures?

Gha rung pa also points out that the scriptural authorities of definitive teachings which he quoted in his text were like a mere drop of water compared to the many other such sources in existence. Wouldn't Red mda' ba's philosophical views, he asks rhetorically, contradict all of these scriptural authorities? Gha rung pa beseeches other unbiased scholars to examine whether Red mda' ba's position contradicts these scriptural sources, or whether Red mda' ba's position commits the fault of disturbing and rejecting the teachings. Gha rung pa concludes this attack by turning his readers' attention to a long

³¹⁹ C. Roloff, *Red mda' ba, Buddhist Yogi-Scholar of the Fourteenth Century*, 112.

passage from the *RGV*:

There was no one who was a supreme expert other than Buddha in this world; only the omniscient one knows the complete form of reality itself properly, but no one else does. Therefore, do not disturb whatever *sūtra* the sage himself taught because the destruction of the system of Buddha Śākyamuni also does harm to true dharmas.³²⁰

Those people who were ignorant of afflicted emotions slandered the noble being and insulted the teaching taught by him. All of these were caused by [those people who] were attached to [wrong] views. Therefore, one should not join one's own mind to the pollution of the attached wrong views.³²¹

As clean silk can be changed into colored silk with oil, the dharma of arhats was rejected by people, because due to low mental faculty and lack of devotion to dharma, they relied upon false pride, were obscured by the poverty of holy teaching, and held the interpretive meaning as the definitive meaning. It was also because they had greed for acquiring [wrong views], relied on [gurus who] disapprove of dharma, kept distance [from masters who] practice dharma [properly], and had little interest [in pure dharma]. [Because of these reasons], they abandon the teachings of arhat-s.³²²

Learned men will have no fear of fire, poisonous snakes, executioners, and thunderbolts, as having

³²⁰ *RGV*, 215, V: 19. See the original: *gang phyir rgyal las ches mkhas 'ga' yang 'jig rten 'di na yod min te // ma lus de nyid mchog ni tshul bzhin kun mkhyen gyis mkhyen gzhan min pa // de phyir drang srong rang nyid kyis bzhag mdo sde gang yin de mi dkrug // thub tshul bshig phyir de yang dam chos la ni gnod pa byed par 'gyur //*.

³²¹ *Ibid.*, 215-17, v: 20a-c. See the original: *nyon mongs rmongs bdag rnam kyis 'phags la skur ba dang // des gsungs chos la brnyas gang de kun zhen lta byas // des na zhen lta'i dri can de la blo mi sbyar //*.

³²² *Ibid.*, 217, v: 20d-21d. See the original: *gos gtsang tshon gyis rnam bsgyur snum gyis gos pa min // blo dman phyir dang dkar po'i mos bral phyir log pa'i nga rgyal la brten phyir // dam chos phongs pa'i bsgribs pa'i bdag phyir drang don de nyid des 'dzin phyir // rnyed la brkam phyir lta ba'i dbang phyir chos sun 'byin pa bsten phyir dang // chos 'dzin bsrings phyir mos pa dman phyir dgra bcom rnam kyis chos spong byed //*.

fears causes the decline of profound dharma.
The fire, snakes, enemies, and vajra flame can
only cause death, but these will not lead to the
realm of the most torturous and fearful hell.³²³

Whoever develops a hostile attitude toward
Buddha due to the influence of their negative
masters again and again, and whoever even
kills parents and arhat-s, foments schism
among saṃgha members and wrongdoings, will
be free from the karmic reaction quickly if they
meditate on the nature of emptiness. How could
liberation be possible to those who are hostile
to dharma?³²⁴

By citing this long passage from the *RGV*, Gha rung pa accuses Red mda' ba of
committing the very mistake which is mentioned in these verses. Gha rung pa points out
that the situation described here exactly conforms to Red mda' ba's behavior, reminding
his reader that nobody's knowledge surpassed that of the Buddha himself. Only the
Buddha knows all the truth as it is, but no one else can be compared with the Buddha.
Therefore, he concludes, Red mda' ba should not destroy any part of the philosophical
system which has been taught by Buddha.

Furthermore, Gha rung pa warns Red mda' ba to learn how to protect himself from
danger, the cause of danger, and the negative consequences of these dangerous actions.
On at least two occasions Red mda' ba faced physical danger because of his outspoken
critiques. For instance, Sangs rgyas rtse mo records one such event in Red mda' ba's

³²³ *Ibid.*, 217, v: 22. See the original: *ji ltar zab mo'i chos nyams de bzhin mkhas pa rnams kyi me dang ni // mi bzad sbrul gdug gshed ma dang ni thog la'ang shin tu 'jigs mi bya // me sbrul dgra dang rdo rje'i mes ni srog dang bral ba tsam byed de // de las mnar med rnams kyi 'gro ba shin tu 'jigs par 'gro mi 'gyur //*.

³²⁴ *Ibid.*, 217, v: 23. See the original: *gang zhig yang yang sdig grogs bsten pas sangs rgyas ngan sems ldan gyur dang // pha ma dgra bcom gsod pa bya ba min byed mchog tshogs 'byed pa'i mi // de yang chos nyid nges par bsams pas myur du de las thar 'gyur gyi // gang zhig yid ni chos la sdang ba de la thar pa ga la yod //*.

biography: One day, when Red mda' ba and his students were walking, they encountered a young man with strong conviction in the Jo nang school, walking in the opposite direction. As soon as he recognized Red mda' ba and his students, he cried, "For the Jo nang pa, there is no difference whether I live or die. If I kill him, then [I] will eliminate the chief enemy of Jo nang." He then ran towards Red mda' ba, planning to hit him on the head with a stone. Sangs rgyas rtse mo, hardly an unbiased observer, claims that the assailant was overpowered by Red mda' ba's spiritual presence and ended up developing a deep faith in Red mda' ba as one of his disciples.³²⁵ Despite the suspect nature of this account, we might take it as evidence that it was a well-known and accepted fact that Red mda' ba was strongly disliked by the Jo nang and lived under a cloud of (at least perceived) threat.

An interesting sidenote here is that Red mda' ba was in fact a follower of Jo nang when he was young. He began his monastic education under Jo nang masters such as Ma ti Paṇ chen and Nya dbon. Later when he started to question the Jo nang tradition and made public his criticism of the Jo nang philosophical views, his relationship with his former teachers worsened. Finally, on one visit to Nya dbon, one of his most important teachers, Nya dbon rejected Red mda' ba's request for meeting.³²⁶ Eventually, the Jo nang followers came to consider Red mda' ba one of their biggest antagonists. Cyrus Stearns mentions that Red mda' ba is generally considered by scholars to be the founder of the Prāsaṅgika form of Madhyamaka philosophy in Tibet. However, Jo nang followers

³²⁵ C. Roloff, *Red mda' ba, Buddhist Yogi-Scholar of the Fourteenth Century*, 110.

³²⁶ Rigs ldan Rgyal ba Jo nang dpal bzang po, "Chos rje kun mkhyen chen po yab sras bco lnga'i rnam thar nye bar bsdus pa ngo mtshar rab gsal," in *Dpal ldan dus kyi 'khor lo jo nang pa'i lugs kyi bla ma brgyud pa'i rnam thar* (Beijing: Mi rigs dpe skrun khang, 2004), 182.

viewed him as a vicious opponent who damaged the definitive teachings that were promoted and spread by Dol po pa.³²⁷ According to Sangs rgyas rtse mo, on one occasion ‘Bri gung Lo tsā ba even tried to kill Red mda’ ba by means of a religious ritual.³²⁸

Red mda’ ba’s Critique According to Gha rung pa’s *Lamp that Illuminates the Expanse of Reality*

Gha rung pa pinpoints one of Red mda’ ba’s critiques in his *Lamp that Illuminates the Expanse of Reality* and devotes a good deal of energy to rebutting it. According to Gha rung pa, when Red mda’ ba comments on the verse,

“Suchness tarnished, then untarnished, immaculate
qualities of awakening, and the victors’ deeds—
the perceptual domain of seers of the ultimate—
whence are begotten the three jewels fair,”³²⁹

he was in fact strongly criticizing the Jo nang philosophical view. Gha rung pa quotes Red mda’ ba’s invective against those who hold such views as follows:

“Tenets of this sort belong to those whose minds become disturbed upon merely hearing the word ‘emptiness,’ like poisonous snakes smelling musk, on account of having been born not once, but repeatedly, as *tīrthikas*. It is, moreover, the system of the Sāṃkhya, Mīmāṃsaka, and Guhyaka *tīrthikas*, who assert that the self (*ātman*), which is the essence of experience, pervades everything moving and unmoving; and of the Nyāyikas, who assert that the so-called ‘Īśvara’, who is an eternal and naturally occurring omniscience, pervades everything moving and unmoving;

³²⁷ C.R. Stearns, *The Buddha from Dolpo*, 56.

³²⁸ C. Roloff, *Red mda’ ba, Buddhist Yogi-Scholar of the Fourteenth Century: The Forgotten Reviver of Madhyamaka Philosophy in Tibet*, 111.

³²⁹ *RGV*, 39, I: 23. See the original: *dri bcas de bzhin nyid dang dri ma med // dri med sangs rgyas yon tan rgyal ba’i mdzad // gang las dkon mchog dge ba gsum ‘byung ba // don dam gzigs pa rnams kyi yul nyid do //*.

and of the Vaiṣṇavas, who also assert such; and of the Vedāntins, who assert that a *mahārṣi*, the hue of the sun, who is also called by the names Maheśvara and Brāhman, and who is a primordial, naturally occurring omniscience, pervades everything; when a yogin cultivates yoga, and directly perceives this with the divine eye, he attains liberation. Thus far, proponents of tenets such as this have never appeared among the followers of the Sugata's teaching in the past in India, Tibet, or Nepal.”³³⁰

Furthermore, Red mda' ba comments on the Jo nang philosophical view continuously in his commentary on the *RGV*. He states:

“They say: ‘Since it is said, “When these impure appearances have altogether ceased, the ultimate mind—naturally *sugatagarbha*—appears as all of the things of samsara and nirvana, the nature of which is permanent and stable, which is naturally the expanse of reality, and is not of this triple-world, but beyond it,’ then this is what freedom and omniscience are for us.’ This assertion that freedom has a form is the system of the Nirgrantha *tīrthikas*.”³³¹

In such a statement, according to Red mda' ba, the Jo nang pas agree that liberation is a physical form. According to some Buddhists this is the tradition of the non-Buddhist

³³⁰ *Lamp that Illuminates the Expanse of Reality*, 11b. This is a passage of quotation from *RGV* commentary composed by Red mda' ba, but this original work is not available today. See the original: *de lta bu'i grub mtha' ni / lan gcig tsam min par yang yang mu stegs su skyes pas dug sbrul gyis bla risi'i dri tshor ba ltar stong pa nyid kyi sgra thos pa tsam gyis sems 'khrug par 'gyur ba dag gis yin yang de ni mu stegs grangs can pa dang spyod pa pa dang gsang ba pa dag myong ba'i ngo bor gyur pa'i bdag brtan g.yo thams cad la khyab par 'dod pa dang / rigs pa can pa dag dbang phyug ces bya ba rtag pa rang byung gi thams cad mkhyen pa brtan g.yo thams cad la khyab par 'dod pa dang / khyab 'jug pa dag kyang de ltar 'dod pa dang / rig byed pa dag drang srong chen po nyi ma'i mdog can dang dbang phyug chen po dang tshangs pa zhes kyang bya ba gdod nas rang byung gi kun mkhyen thams cad la khyab pa gang gi tshe rnal 'byor pas rnal 'byor sgoms te lha'i mig gis de nyid mngon sum du mthong ba de'i tshe thar pa thob pa dag gi lugs yin gyi bde bar gshegs pa'i bstan pa'i rjes su 'brang ba la 'di lta bu'i grub mtha' khas len pa sngon chad rgya bod bal gsum du byung ba med do //.*

³³¹ *Ibid.*, 12a. See the original: *yang ma dag pa'i snang ba 'di ma lus par 'gags pa na don dam pa'i sems bde gshegs snying po'i rang bzhin 'khor 'das kyi chos ma lus pa'i rnam par snang ba / ngo bo rtag brtan chos dbyings kyi rang bzhin srid gsum 'di min srid gsum gzhan zhes bya ba yod pas de nyid kho bo cag gi thar pa dang thams cad mkhyen pa yin no // zhes thar pa gzugs can du 'dod pa 'di yang mu stegs gcer bu'i lugs yin te /.*

Nirgrantha (i.e. Jain) school:

“The Jina explained that freedom
has the color of snow, tagara flower,
curds, hoarfrost, and pearls,
and resembles the shape of a parasol.”³³²

Red mda' ba, as quoted in Gha rung pa's text, says that “There is no difference
between this and the assertion that the city of freedom that supersedes the
uppermost reaches of the triple-world resembles a parasol outstretched upward.”³³³

In remarks recorded in the *Lamp that Illuminates the Expanse of Reality*, Red mda'
ba makes several important points regarding his views on the enlightenment matrix and
the Buddha's qualities such as the ten powers and the four fearlessnesses. Red mda' ba
believes that all sentient beings do not possess all the Buddha qualities in their stained
suchness; however, we can say that all sentient beings will be able to obtain all the
Buddha qualities when suchness is fully purified. By thinking in terms of this great
potentiality, we could say that all the Buddha qualities are equipped in all sentient beings.

Red mda' ba states:

“Sentient beings are imbued with the qualities of buddhahood,
thinking this to mean only that though tainted suchness has no
evident powers and such at present, when it is purified it
becomes filled with such powers, just as quality emerges
when a jewel is purified.”³³⁴

³³² *Madhyamakahrdayavṛttitarkajvālā*, Bstan 'gyur (dpe bsdur ma), vol.58, 224. See the original: *kha ba rgya spos me tog mdog // ba zho ba mo mu tig mdog // gdugs dkar bzung ba'i dbyibs 'dra ba // thar pa yin par rgyal bas bshad //*.

³³³ *Lamp that Illuminates the Expanse of Reality*, 12a. See the original: *kha ba rgya spos me tog dang // ba zho ba mo mu tig mdog // gdugs dkar bzung ba'i dbyibs 'dra ba // thar pa yin par rgyal bas bshad //*.

³³⁴ *Ibid.*, 14a. See the original: *nor bu dag nas yon tan 'byung ba ltar / dri bcas chos nyid la da lta stobs sogs yon tan dngos su med kyang shin tu dag nas stobs sogs dang ldan par 'gyur ba tsam la dgongs nas sems can thams cad la sangs rgyas kyi yon tan rjes su zhugs zhes pa yin no //*.

Red mda' ba is strongly opposed to the view, held by the Jo nang pas, that all sentient beings possess all Buddha qualities at present time. All qualities of the Buddha fully blossom in sentient beings' stained suchness, and these qualities are extremely vivid, alive, active, and are functioning at this present level. Therefore the only difference is that the sentient beings' suchness was impure, whereas these qualities are pure at the level of a Buddha. Red mda' ba further argues that:

“To say that at present the suchness of sentient beings is imbued with the manifest qualities of buddhahood is similar to the Sāṃkhyas saying that even on the tip of *kusa* grass, being the cause, there exist obscurely one hundred elephants, being the result. It is beyond erroneous. It is folly.”³³⁵

At one point in his challenge to the Jo nang views, Red mda' ba uses very sensitive language. He says that Jo nang followers were more foolish than animals if they interpret the meaning of the enlightenment matrix in this way. Red mda' ba's logical argument is as follows:

“For just as with light and darkness, how can the Buddha's wisdom, which is unobstructed by attachment, exist within the continua of sentient beings, who are veiled by affliction? If we say “qualities of impure suchness,” it contradicts saying “qualities of pure buddhahood.” And why are the powers and such referred to as “fruitional qualities, parted [from affliction]?”³³⁶

Thus Red mda' ba concludes that whenever the *RGV* mentions the ten powers and others of the Buddha's qualities throughout the text, these qualities are only to be attained

³³⁵ *Ibid.*, 14a. See the original: *dnegos su da lta sems can gyi chos nyid la sangs rgyas kyi yon tan yod do zhes zer ba ni / grangs can dag rgyu rtsa mchog gi rtse mo na yang 'bras bu glang chen brgya mi gsal bzhin du yod do zer ba dang 'dra bar phyugs pas kyang blun pa yin te.*

³³⁶ *Lamp that Illuminates the Expanse of Reality*, 14a. See the original: *snang mun ltar / sangs rgyas kyi chags thogs med pa'i ye shes sems can gyi rgyud la nyon mongs kyi g.yogs pa ga la srid / ma dag de bzhin nyid kyi yon tan yin na dri med sangs rgyas kyi yon tan zhes pa dang 'gal zhing stobs sogs la bral 'bras yon tan zhes ci phyir gsungs /.*

at the level of pure suchness. According to Red mda' ba, this is a very important point that should be kept in mind when one reads the *RGV*. Red mda' ba thus concludes his interpretation of the ten powers and other such qualities of the Buddha qualities as they are described in the *RGV*:

“Therefore, from the beginning to the end of this scripture, the qualities of powers and such are said to exist only at the time of total purification, and there isn't even the slightest mention of their existing at the time of impurity.”³³⁷

Gha rung pa's Rebuttal of Red mda' ba's Critique

Gha rung pa rebuts Red mda' ba's critique, saying, “If this idea is the system of *tīrthikas* simply because a portion of it is like the Non-Buddhist system, wouldn't we be animals since we eat food like animals?” Gha rung pa also criticizes Red mda' ba on scriptural grounds, saying that either he didn't see or didn't believe those *sutrās* and *tantras* which do in fact indicate, as the Jo nang pas claimed, that the reality of profound *dharmatā* was endowed with all supreme qualities. Therefore, Red mda' ba denies not only the profound *dharmatā* but also the real teachings, and has, accordingly, disturbed the profound *sutrās* and *tantras*.

Gha rung pa also warns that such criticisms amount to a rejection of the dharma, which will lead to enormous negative karmic consequences. Gha rung pa asks Red mda' ba: “Doesn't the grievous sin of rejecting dharma fill you with fear of the unbearable suffering of Avici?” And finally employs drastic hyperbole in a verse of his own:

³³⁷ *Ibid.*, 14b. See the original: *des na gzhung 'di'i mgo mjug tu stobs sogs yon tan ni shin tu rnam dag gi tshe kho na na yod kyi ma dag pa'i tshe na yod par gsungs pa cung zad kyang med do //*.

“Even the sin of killing three thousand beings
doesn’t measure up to even a fraction of this.”³³⁸

In defense of his tradition, he continues by affirming that the Jo nang philosophical view
does in fact fulfill the four reliances:

“When examined relying on the meaning, the freedom of the
Non-Buddhist school is an imagined thing. But given that
our *dharmakāya qua sugatagarbha* is synonymous with the
cause, emptiness, wisdom, and what is beyond the triple
world, and is synonymous with the fruit, great bliss, method,
and compassion, then the union of wisdom, great emptiness,
and what is beyond the triple world with the fruit, method,
and immutable great bliss is the *svabhāvikakāya* of
Bhagavān Vajrasattva.”³³⁹

Gha rung pa further presents his reasons to prove and illustrate the nature of
liberation according to the Jo nang tradition. Gha rung pa tries to prove that liberation
according to the Jo nang tradition pursues the *vajrasattva* state, and is characterized by a
quality of three worlds, the great bliss, and the unchanging union of *vajrasattva*. Gha rung
pa continues his rebuttal, saying:

To say this is to say that the Jina and his regent are as foolish as cattle-
herders. It is disrespectful, because in *sūtras* such as the *Avatamsaka*
and the enlightenment matrix the founder taught that the wisdom of
the Buddha exists within all sentient beings concealed by pollution,
and because Maitreya elucidated the subject in the same way. To say
that there isn’t a single statement that the powers and such exist within
the suchness when it is impure is outright denial. What would be the
point of the commentary on the line “being an inseparable property,”
which states: “Next, the immaculate qualities of the buddha are
inseparably unified even with the stage of utterly afflicted ordinary
beings, because the absolute reality is indifferntiable with respect to

³³⁸ *Lamp that Illuminates the Expanse of Reality*, 12a. See the original: *stong gsum sems can kun bsad sdig pas kyang // ‘di ‘i cha ‘i char yang mi phod do //*.

³³⁹ *Ibid.*, 11b. See the original: *don la ston pas dpyad na mu stegs kyi thar pa ni brtags chos kyi dngos po yin la ‘di pa ‘i chos sku bde gshegs snying po ni / rgyu dang / stong pa dang / shes rab dang / srid gsum gzhan ni rnam grangs yin la / ‘bras bu dang bde chen dang thabs dang snying rje ni rnam grangs te / shes rab stong chen srid gsum gzhan dang ‘bras bu thabs bde chen ‘gyur med zung ‘jug ni bcom ldan ‘das rdo rje sems dpa’ ngo bo nyid kyi sku ste /*.

earlier and later. This point is inconceivable. For it is said, “There is no one in the class of sentient beings in whose body the wisdom of the Tathāgata does not penetrate at all.”³⁴⁰

Gha rung pa challenges the assertion that there are no statements in scripture that imply that the ten powers and the Buddha's other qualities exist when the enlightenment matrix is impure, by referring to the following verses from the *RGV*:

“Just as a man with pure divine eye might spy a *tathāgata* with a thousand splendid marks dwelling in the calyx of an ill-colored lotus, and would free him from the husk of lotus petals, likewise, the Sugata sees with awakened eyes his own nature even among those in hell and being unlimited, dwelling at the final limit, and filled with compassion, he frees them from obstruction.”³⁴¹

Moving on in Gha rung pa's text, he agrees with Red mda' ba's interpretation of the following verse from the *RGV*:

“Being adventitiously mixed with faults,
it is naturally of good quality;
as it was previously, so too hereafter
unchangeableness is its inherent property.”³⁴²

Gha rung pa also quotes Red mda' ba's own words regarding this verse, and agrees with

³⁴⁰ *Lamp that Illuminates the Expanse of Reality*, 14b. See the original: 'di ni rgyal ba dang rgyal tshab gnyis la phyugs pas kyang blun zer zhing bskur pa 'debs te / ston pas phal chen gyi mdo 'di dang snying po'i mdo sogs su sems can thams cad la sangs rgyas kyi ye shes dri mas g.yogs pa'i tshul du yod par gsungs shing / de ltar byams pas kyang bkral bas so // ma dag pa'i dus kyi de bzhin nyid la stobs sogs yod par gsungs pa cig kyang med ces pa mngon gsum la bsnyon pa ste / rnam par dbye ba med chos phyir / gyi 'grel par / de la dri ma med pa'i sangs rgyas kyi yon tan ni gcig tu kun nas nyon mongs pa'i so so skye bo'i sa na yang rnam par dbye ba med pa chos nyid snga phyir khyad par med par yod pa'i phyir / gnas 'di bsam gyi mi khyab ste / gang la de bzhin gshegs pa'i ye shes mtha' dag rjes su ma zhugs pa'i sems can de ni sems can gyi ris na 'ga' yang med de.

³⁴¹ *RGV*, 119, I: 99-100. See the original: ji ltar mdog ngan pad ma'i khong gnas pa // mtshan stong gis 'bar de bzhin gshegs pa ni // dri med lha yi mig ldan mis mthong nas // chu skyes 'dab ma'i sbubs nas 'byin byed pa // de bzhin bde gshegs mnar med gnas rnams la'ang // sangs rgyas spyang gyis rang chos nyid gzugs te // sgribs med phyi ma'i mur gnas thugs rje yi // bdag cag sgrib pa las ni grol bar byed //.

³⁴² *Ibid.*, 81, I: 51. See the original: nyes pa glo bur dang ldan dang // yon tan rang bzhin nyid ldan phyir // ji ltar sngar bzhin phyis de bzhin // 'gyur ba med pa'i chos nyid do //.

him that this explanation is true because it sticks to the message of the text itself. Red mda' ba explains:

“The immeasurable, unimpaired, inconceivable, unequalled qualities that surpass in number the sands of the river Ganga are not newly produced when one is utterly purified, because one is naturally endowed with them.”³⁴³

As Red mda' ba mentions, these qualities exist by nature when the enlightenment matrix is turned into a state of extreme pureness. Gha rung pa agrees, but further argues that if Red mda' ba reads this verse in this sense, then he actually accepts a view that all sentient beings possess all Buddha qualities, even within an impure suchness. He further argues that Red mda' ba's reading of this verse stands in direct contradiction to his previously stated views on the enlightenment matrix, and ultimately sums up his general approach to commenting on the text as “a false son that ends the family line.” Gha rung pa bolsters his claim that the enlightenment matrix is an inconceivable quality, he claims it to be inconceivable in terms of four causes:

“...it is inconceivable in four ways for four respective reasons³⁴⁴...being an inseparable property...”³⁴⁵

According to Gha rung pa, if the ten powers and the other qualities do not exist even at the level of sentient beings' suchness, they are conceivable phenomena. Later in the *Lamp that Illuminates the Expanse of Reality*, Gha rung pa relies again on

³⁴³ *Lamp that Illuminates the Expanse of Reality*, 15a. See the original: *shin tu rnam par dag pa'i gnas skabs na rnam par dbye ba med cing 'bral mi shes pa bsam gyis mi khyab pa gang ga'i klung gi bye ma las 'das pa'i sangs rgyas kyi chos rnams de la gsar du skyes pa min te / de dag la rang bzhin gyi ldan pa'i phyir ro //*.

³⁴⁴ *RGV*, 39, I: 24c-d. See the original: *de yang rnam bzhi go rim bzhin // rgyu bzhi yis ni bsam mi khyab //*.

³⁴⁵ *Ibid.*, 41, I: 25c. See the original: *rnam par dbye ba med chos phyir //*.

hermeneutic by synonymy to prove that the ten powers and the other qualities of the Buddha's gnosis are only suchness. He quotes from the *Mahāparinirvāṇa-sūtra*, to treat suchness as nirvana:

“The dharma of the buddhas is the suchness of phenomena.”³⁴⁶

It further states:

“If nirvana doesn't exist before, but exists later, then uncontaminated [wisdom] would not be a permanent phenomenon.”³⁴⁷

He similarly argues that nine metaphors used in the *RGV* speak of the Buddha and the qualities such as the ten powers in the sense of suchness. Sallie B. King mentions that the *Tathāgatagarbha sūtra*, which discusses the nine metaphors, presents the relationship between the enlightenment matrix and the negative defilements within which it is concealed. The enlightenment matrix is metaphorically represented by a grain covered by a husk, a treasure buried under the earth, and a Buddha statue wrapped in rags. The husk, the earth, and rags are metaphors for defilements.³⁴⁸ Therefore, logically, since the metaphors don't present a relationship between a permanent and an impermanent phenomena, if Gha rung pa treats the enlightenment matrix as permanent, then he must also treat the defilements as permanent. If the grain and husk are both treated as permanent phenomena, it seems like it would be a big challenge for Gha rung pa to explain how the enlightenment matrix would ever be revealed: how would it be possible

³⁴⁶ *Mahāparinirvāṇa sūtra*, *Bka'* 'gyur (*dpe bsdur ma*), vol. 52, 225. See the original: *sangs rgyas kyi chos ni chos rnams kyi chos nyid do* //.

³⁴⁷ *Ibid.*, 783-84. See the original: *gal te mya ngan las 'das pa nyid thog ma med la da ltar yod na / zag pa med pa rtag tu gnas pa'i chos ma yin par 'gyur ro* //.

³⁴⁸ S. B. King, *Buddha-nature*, 12.

for ordinary beings to remove defilements if the defilement itself is also a permanent phenomena?

Gha rung pa further points out that the Buddha's qualities are only possessed by the family of Mahāyāna followers and are superior for four reasons, namely, because:

“with respect to roots of virtue, the class is exalted, immeasurable, invaluable, and inexhaustible. The roots of virtue of the *śrāvakas* have not been purified in that manner. They are incomplete, because they do not possess the powers, fearlessnesses, and so on.”³⁴⁹

Gha rung pa forms a new argument against Red mda' ba, claiming that if sentient beings do not possess the *dharmakāya* in the form of a hidden phenomenon or at the level of suchness, then it is impossible for sentient beings to actualize *dharmakāya* through meditation. The reason is that since the *dharmakāya* is an uncompounded phenomenon, there is no producer—the *dharmakāya* being a pure gnosis. By this logic, one also could not obtain a *rupakāya*, because the *dharmakāya* is the basis on which the *rupakāya* dependents. For Gha rung pa, from Red mda' ba's point of view, sentient beings will never obtain Buddhahood at all, because Red mda' ba rejects the existence of a *dharmakāya* within sentient beings even at the level of suchness as a hidden phenomenon.

In commenting on the verse from the *RGV* that says:

Because the body of the perfectly awakened one permeates, because suchness is undifferentiable, and because of being of the class, all who have bodies are always wombs of the awakened.³⁵⁰

³⁴⁹ *Sūtrālaṃkārabhāṣya*, *Bka'* 'gyur (*dpe bsdur ma*), vol.70, 1152. See the original: *rigs de ni dge ba'i rtsa ba rnams khyad par du 'phags pa dang / thams cad dang / don chen po dang / mi zad pa nyid kyi rgyu mtshan yin no // nyan thos rnams kyi dge ba'i rsta ba ni de ltar sbyangs pa ma yin no // thams cad yod pa ma yin te / stobs dang mi 'jigs pa la sogs pa med pa'i phyir ro //*.

³⁵⁰ *RGV*, 49, I: 27. See the original: *rdzogs sangs sku ni 'phro phyir dang // de bzhin nyid dbyer med phyir dang // rigs yod phyir na lus can kun // rtag tu sangs rgyas snying po can //*.

According to Gha rung pa, Red mda' ba says:

“The enlightenment matrix is twofold: the *sugatagarbha* explicitly discussed and the *sugatagarbha* that is the underlying intention. *Sūtras* teach the first explicitly as existing spontaneously and uncompoundedly in sentient beings from the beginning, being permanent, stable, adorned with the major and minor marks, replete with qualities such as the powers, concealed by limitless millions of sheaths of affliction. This, being like the *ātman* put forth by *tīrthikas* is not even conventionally established, not to mention ultimately, because it is impossible to combine contradictory phenomena.”³⁵¹

Regarding Red mda' ba's views on this first type of the enlightenment matrix, Gha rung pa argues that the enlightenment matrix is an uncompound phenomenon, and it cannot be apparent. Furthermore, the Buddha's major and minor marks are not a physical form. Anticipating a hypothetical response from Red mda' ba that it would be contradictory for the enlightenment matrix and the Buddha's major and minor marks to co-exist, Gha rung pa retorts that these two are not mutually contradictory. Since that which serves as the basis for attributes is itself an uncompounded phenomenon, the major and minor marks, as attributes, are not the real form of an entity. Here, the Buddha's major and minor marks are understood as qualities of *dharmatā*. For this point of discussion, *Śrīmālā sūtra* has a very good explanation regarding the concept of the enlightenment matrix. Gha rung pa uses this excellently to demonstrate his point:

The *dharmakāya* of the *tathāgata* is named ‘cessation of suffering,’ and it is beginningless, uncreate, unborn, undying, free from death; permanent, steadfast, calm, eternal; intrinsically pure, free from all the defilement store; and accompanied by Buddha nature more

³⁵¹ *Lamp that Illuminates the Expanse of Reality*, 17b. See the original: *bde gshegs snying po gnyis te sgras dngos su zin pa'i bde gshegs snying po dang / dgongs gzhi'i bde gshegs snying po'o // dang po ni sems can la gdod nas lhun kyi grub pa 'dus ma byas pa / rtag pa brtan pa mtshan dpes rgyan pa stobs sogs yon tan dang ldan pa nyon mongs pa'i sbubs bye ba mtha' yas pas bstums pa'o zhes mdo las dngos su gsungs so / de ni mu stegs kyi brtags pa'i bdag dang 'dra bar don dam par lta zhog tha snyad tsam du yang ma grub te / 'gal ba'i chos 'dus pa mi srid pa'i phyir ro //*

numerous than the sands of the Ganges, which are nondiscrete, knowing as liberated, and inconceivable. This *dharmakāya* of the *tathāgata* when not free from the store of defilement is referred to as the enlightenment matrix.³⁵²

In addition, Gha rung pa continues, an opponent may claim that the Buddha's qualities (the ten powers, etc.) and defilements cannot co-exist because these two are also mutually contradictory, just like light and darkness. In that case Gha rung pa offers the response that these two are not mutually contradictory, because the Buddha's qualities remain at the level of *dharmatā*. Therefore, the two appear to contradict one another, but are contradictory to co-exist in reality. Gha rung pa treated the *Śrīmālā sūtra* as one of the ten definitive *sūtras* which he considered as a main source for his writing. Here, Brian Edward Brown's analysis of the *Śrīmālā sūtra* is useful to explain the *gzhan stong* view more clearly. According to this *sūtra*, the enlightenment matrix is void of all the stores of defilement when the embryo knows itself, as it is, inherently in itself, but it is not void of all the Buddha qualities.³⁵³ Thus, the *sūtra* states:

The voidness knowlede of the enlightenment matrix is of two kinds. The two are as follows: Lord, the enlightenment matrix is void [*śūnya*] of all the defilement stores, which are discrete and knowing as not liberated. Lord, the enlightenment matrix is not void of [*aśūnya*] the Buddha *dharmas* which are non-discrete, inconceivable, more numerous than the sands of the Ganges, and knowing as liberated.³⁵⁴

³⁵² A. Wayman, and Hideko Wayman, trans. *The Lion's Roar of Queen Śrīmālā* (New York: Columbia University Press, 1974), 98. See also: *Śrīmālādevī Siṃhanāda sūtra, Bka'* 'gyur (*dpe bsdur ma*), vol. 44. 752-3. See the original: *de bzhin gshegs pa'i chos kyi sku thog ma ma mchis pa'i dus nas mchis pa / ma bgyis pa / ma skyes pa / mi bas pa / bas pa ma mchis pa / rtag pa / brtan pa / rang bzhin gyis yongs su dag pa / nyon mongs pa thams cad kyi sbubs nas nges par grol ba / sangs rgyas kyi chos tha dad du mi gnas pa / grol bar shes pa bsam gyis mi khyab pa gang gā'i klung gi bye ma las 'das pa snyed dang ldan pa ni sdug bsngal 'gog pa'i ming gis bstan pa'i slad du ste / bcom ldan 'das de nyid la de bzhin gshegs pa'i snying po chos kyi sku nyon mongs pa'i sbubs nas nges par grol ba zhes bgyi'o //*.

³⁵³ B. Brown, *The Buddha-nature: A Study of The Tathāgatagarbha and Ālayavijñāna*, 35.

³⁵⁴ A. Wayman, and Hideko Wayman, trans. *The Lion's Roar of Queen Śrīmālā*, 99. See also: *Śrīmālādevī Siṃhanāda sūtra, Bka'* 'gyur (*dpe bsdur ma*), vol. 44. 753. See the original: *bcom ldan 'das de bzhin gshegs pa'i snying po stong pa nyid shes pa ni 'di gnyis lags te / gnyis gang zhe na / 'di lta ste / bcom ldan 'das de*

Finally, Gha rung pa anticipates a challenge which asks, since the Buddha's qualities are the antidote for ignorance and defilements, how it could be possible that these qualities are covered by defilements? In response Gha rung pa answers that it is because the ten powers and others the Buddha's qualities are not actualized at the level of sentient beings. If these qualities are fully developed, then these qualities will definitely destroy the defilements. Another reason is that ten powers and so forth of the *dharmatā* remain as a hidden phenomenon. For instance, sunlight eliminates the darkness, but doesn't do the same work when the sunlight is hindered by the roof. It is also like the underground treasure beneath a poor family, given that the treasure would not serve that poor person until he or she excavates it from the ground.

Regarding how to interpret scriptural authorities, Red mda' ba and Gha rung pa differ greatly. Gha rung pa accepts all pure scriptural authorities as literal. Explaining his position in this regard, he writes:

When the shortsighted settle what is totally concealed, how is it possible that they settle such without accepting the pure scriptures to be literal? Thus stated in *Pramāṇavārtika*:

“When born in a three worlds, it is wise to accept a scripture treatises.”³⁵⁵

The [RGV] says:

“... is the domain of they who see the ultimate.”³⁵⁶

bzhin gshegs pa'i snying po nyon mongs pa thams cad kyi sbubs dang tha dad du gnas pa ma grol bas shes pa rnams kyi stong pa dang / bcom ldan 'das de bzhin gshegs pa'i snying po'i sangs rgyas kyi chos tha dad du mi gnas shing grol bas shes pa bsam gyis mi khyab pa gang gā'i klung gi bye ma las 'das pa snyed dag gis mi stong pa lags so //.

³⁵⁵ Y. Miyasaka, *Pramāṇavartika-Kārikā* (Narita: Naritasan Shinshoji, 1972), 171, IV: 51c-d. See the original: *gnas gsum par ni 'pho ba na // bstan bcos len par rigs ldan yin //*.

³⁵⁶ RGV, 39, I: 23d. See the original: *don dam gzigs pa rnams kyi yul nyid do //*.

And:

“... are inconceivable even to pure beings, being only the purview of the leaders.”³⁵⁷

And:

“By faith alone is the highest truth of the self-arisen ones to be understood; Surely the eyeless do not see the blazing splendor of the disk of the sun.”³⁵⁸

Gha rung pa shows that it would be just like a case in which a mother will not give poison to one’s own kids; similarly, the Buddha would not teach a wrong instruction to his followers. Regarding the topic of the profound teaching of *dharmatā*, we should think that we ordinary people are just like a blind person, and our teacher (Buddha) knows all object of knowledge without any difficulties. Here, Gha rung pa states the fundamental basis of his entire hermeneutic—the infallibility of the word of the Buddha, and the fallibility of reason.

A Summary of Gha rung pa’s Defense of the Jo nang in the *Lamp that Illuminates the Expanse of Reality*

According to Gha rung pa, Red mda’ ba and his students denied the concept of a permanent *dharmakāya* and the existence of a Buddha’s gnosis within sentient beings—ideas presented in the *Samdhinirmocana-sūtra*. Furthermore, according to Gha rung pa, Red mda’ ba distorts the philosophical system laid out by those pure masters based on the profound message of definitive teachings in *sūtra* and *tantra* in line with Buddha’s own

³⁵⁷ *Ibid.*, 211, v: 1c-d. See the original: *dag pa’i sems can gyis kyang bsam bya min // ‘di ni ‘dren pa rnams kyi spyod yul yin //*.

³⁵⁸ *Ibid.*, 143, I: 53. See the original: *rang byung rnams kyi don dam ste // dad pa nyid kyi rtogs bya yin // nyi ma’i dkyil ‘khor ‘od ‘bar ba // mig med pas ni mthong ba med //*.

interpretation of canon and statement that the third period of teaching *sūtras* are definitive, given in the *Samdhinirmocana sūtra*.

Red mda' ba's error continues, Gha rung pa argues, with his classification of the *RGV* and *sūtras* related to the enlightenment matrix theory as espousing a Yogācāra philosophical view. Gha rung pa and the Jo nang tradition held that all the *sūtras* which convey the message of the enlightenment matrix were based on the Madhyamaka philosophical tradition, and that to say otherwise would be to slander Maitreya. If Red mda' ba claims that a relative truth is not established as an intrinsic nature, and similarly the ultimate truth and *dharmatā* are not also established as an intrinsic nature, then why did Buddha say that the ultimate was truly established in the *Samdhinirmocana* and other *sūtras*?

Gha rung pa argues that the Buddha himself is the final authority regarding this issue. The Buddha taught that the second wheel of teaching is temporary, with an interpretive meaning—it is the Madhyamaka devoid of appearances. The Buddha further taught that the third wheel of teaching is in an ultimate sense it is the Madhyamaka with appearances, and its meaning is definitive. Thus, He said in the *Laṅkāvatāra sūtra*:

“Relying on mind only, one does not impute external objects.
Relying on absence of appearance, one strays from mind only.
Relying on a pure referent, one strays from absence of appearance.
Yogis who dwell on absence of appearance do not understand the
Mahāyāna.”³⁵⁹

Thus, the second wheel of teaching was taught as an antidote to Buddhist materialism. Since the second wheel of teaching does not teach the existence of the

³⁵⁹ *Ārya- Laṅkāvatāra-mahāyāna-sūtra, Bka' 'gyur (dpe bsdur ma)*, vol. 49, 413-14. See the original: *sems tsam la ni gnas nas ni // phyi rol don la mi brtag go // yang dag dmigs la gnas nas ni // sems tsam las ni 'da' bar bya // sems tsam las ni 'das nas ni // snang ba med las 'da' bar bya // rnal 'byor snang ba med gnas na // theg pa chen po mi mthong ngo //*.

enlightenment matrix and *dharmakāya*, these concepts are not empty of intrinsic nature in reality. Therefore, Gha rung pa concludes, scholars do not understand the meaning of entire Mahāyāna teachings if they merely rely on the message of the second wheel of teachings, which teaches the Madhyamaka devoid of appearances. For Gha rung pa the ultimate message of Mahāyāna teaching is the enlightenment matrix.

Gha rung pa believes that all sentient beings are equipped with the enlightenment matrix from beginningless time because these Buddha qualities are always the same whether it is on the level of sentient beings, on the level of Bodhisattavas, or on the level of an enlightened being. As far as the concept of the enlightenment matrix is concerned, there is not even the slightest difference between a sentient being and a Buddha. The only difference is that at the level of a sentient being the condition of the enlightenment matrix is stained and impure, while at the level of Buddhahood it is completely pure, such that all the stains are cleansed. Sallie B. King also discusses a similar view in her *Budha Nature*, where her major source of information is traditional Chinese Buddhist schools such as Tian-tai, Hua-yan, and Chan. She says that as students further investigate the notion of Buddha nature, confidence, interest, and optimism for pursuing Buddhahood increase. This is a quite popular view among scholars that this is one of Buddha's main purposes for teaching the doctrine in the first place. It is supposed that he taught the enlightenment matrix when questions regarding the basis of Buddhahood, how enlightenment could be guaranteed, and where the quality of future enlightenment resides in the present were brought up. Since we possess the buddha nature, we already have the genes of buddha qualities, such as wisdom and compassion. Then her second point is quite similar with Gha rung pa, where she discussed that the concept of Buddha nature has been promoted to

the second level based on that potential:

Not only will we be Buddha in the future,
we already are Buddhas now.³⁶⁰

There are a few areas in which Gha rung pa's rationales for his position that buddhahood exists within sentient beings seems suspect. For example, he over-reads the meaning of the metaphors used in the *RGV*, particularly the metaphor of a man of immaculate divine sight spying a Buddha shining with a thousand marks of virtue within a faded lotus. Here, the *RGV* uses the metaphor to express the way in which the Buddha sees his own nature even in beings within the lowest world by virtue of his Buddha-eyes, and out of compassion moves to free them.

Gha rung pa's reading of this metaphor as indicating that buddhahood, endowed with the ten powers and others of the Buddha exists within all sentient beings is an overreach. There is a double standard regarding the nature of the relationship between the metaphorical examples and their referents. Only if the Buddha within the lotus (metaphor) is exactly the same as Buddha's own nature, or suchness, within sentient beings (underlying meaning)—in other words, if the Buddha is entirely equivalent to suchness—would his argument be valid. However, problems arise if we consider Buddha to be equivalent to suchness. If we consistently read in this way, a faded lotus must be equivalent to the lowest world, given their similar pairing in the metaphorical teaching. This cannot be the case, or the intended meaning of the passage. Gha rung pa is engaging in a bit of commentarial sleight of hand to support his position here.

Gha rung pa also seems to shoot himself in the foot when advancing an argument

³⁶⁰ S. B. King, *Buddha-nature*, 2.

that only those disciples who understand the third turning of the wheel Mahāyāna scriptures understand reality. At one point while making this argument, he cites the *Sūtra-alamkāra*, which clearly states the *śrāvakas'* virtues are not cultivated like those of Mahāyāna adherents, because the *śrāvakas* do not possess the qualities such as the ten powers, fearlessness, and so on. This citation seems to deflate his prior and subsequent arguments that all sentient beings possess the enlightenment matrix as well as ten powers and other qualities of a Buddha. He does not mention or address this glaring contradiction, but simply rushes on to other matters after citing the passage.

Similarly, Gha rung pa claims that the Buddha's omniscience is permanent, which would seem to beg the question of how it could know anything. Given that the Buddha knows all the various fleeting, transitory dharmas, we must wonder how this could be possible if his knowledge were permanent. It is generally held that permanent and impermanent phenomena are directly opposed to one another. At any rate, it is conceivable that an impermanent mind would know a permanent entity, such as a mere negation, but it seems inconceivable that a permanent entity would know (an action) anything.

According to the Jo nang philosophical interpretation, the enlightenment matrix is a permanent and unchanging phenomenon. If the enlightenment matrix is a result of cause and effect, then it must be a compounded phenomenon. Were this the case, then the enlightenment matrix would become an impermanent phenomenon, and thus a perishable phenomenon. The evidence for such an understanding is based on the many scriptural quotations mentioned throughout his text. So it is crucial for Gha rung pa that practitioners realize that the enlightenment matrix is the ultimate truth, and that any *sūtras*

that mention the enlightenment matrix directly or indirectly are definitive. Similarly, those *sūtras* that do not teach the enlightenment matrix directly or indirectly are interpretative.

There is an interesting discussion in Sallie B. King's *Buddha Nature* regarding the issue of whether the enlightenment matrix is permanent or impermanent. According to her, the authorship of the text of *Buddha Nature Treatise* is controvertial, and only the Chinese translation is extant. Neither Sanskrit original nor a Tibetan translation survives today.³⁶¹ Generally, the common view is that its authorship is attributed to Vasubandhu, and the translation to Indian master Paramārtha. However, Takasaki and Hattori were convinced that this text was not translated, but was written by Paramārtha himself.³⁶² According to the author of *Buddha Nature Treaties*, buddha nature is nothing fixed or having intrinsic nature. Actually, Buddha nature constitutes a natural, dynamic, and everchanging nature. This view is key to the debate between Gha rung pa and Red mda' ba because Gha rung pa and his tradition viewed the enlightenment matrix as a permanent and unchanging nature.³⁶³

Gha rung pa's understanding of the enlightenment matrix is based squarely on the *Samdhinirmocana-sūtra*. The Jo nang tradition, as mentioned above, believes that whatever the *Samdhinirmocana-sūtra* states is to be taken as a literal and definitive meaning, and the *sūtra* itself claims that teachings given during the third period of teaching, which would include the *tathāgatagarbha sūtras*, are definitive. Gha rung pa's evidence about the enlightenment matrix is very much relies on scriptural citation. The controversy of

³⁶¹ 天亲, *佛性论*, 真谛译, T.31.1610.787a.01-813a.03.

³⁶² S. B. King, *Buddha-nature*, 23-4.

³⁶³ *Ibid.*, 32.

relying on the scriptural quotations rather than on logical reason is a huge problem throughout Buddhist history. One of the characteristics of the Jo nang philosophical tradition is that it is very much reliant on scriptural quotations rather than on reason. Gharung pa's *Lamp that Illuminates the Expanse of Reality* is an emblematic example of this tendency.

Red mda' ba's View on the Enlightenment Matrix According to His Other Writings

Red mda' ba's philosophical position on the enlightenment matrix is clearly stated in his Commentary on *Madhyamakāvatāra: Lamp that Illuminates the Reality*,³⁶⁴ a text important to understanding Red mda' ba's views of Mādhyamaka, Yogācāra and hermeneutics. Regarding the enlightenment matrix, Red mda' ba quotes a long passage from *Laṅkāvatāra-mahāyāna-sūtra* in support of his view that the Buddha taught the enlightenment matrix for the purpose of bringing students attached to the notion of *ātman* around to the dharma of *anātman*. It was for this reason that he taught the enlightenment matrix to be permanent, self, bliss, and clean—characteristics very similar to those of the *ātman*.

The enlightenment matrix taught by the Bhagavan in various *sūtra* is described by the Bhagavan as being naturally luminous, authentic, very pure, beginninglessly pure, and possessing the thirty-two marks. It exists within all sentient beings. The Bhagavan also taught that it is wrapped with the aggregates, elements, and senses, just like a precious jewel wrapped in a stained cloth. Suppressed by attachment, hatred, and ignorance, it became tainted with the stain of conceptual thought, all the while being permanent, stable, and eternal by nature.

Bhagavan, when the Buddha teaches the enlightenment matrix, in what sense is it different from the *ātman* theory of non-

³⁶⁴ Red mda' ba Gzhon nu blo gros, "Dbu ma rtsa ba'i 'grel ba 'thad pa'i snang ba", in the *Rje btsun Red mda' ba Gzhon nu blo gros zhabs kyi gsung 'bum*, vol. 3, 57-348.

Buddhists? Bhagavan, non-Buddhists also describe the *ātman* as permanent, active, virtuous, pervasive, and fearless.

The Bhagavan replied, “Mahāmati, my teaching of the enlightenment matrix is different from the non-Buddhist theory. Mahāmati, those *tathāgata-arhat-samyak-saṃbuddha* taught the enlightenment matrix intending the meaning of emptiness, the ultimate reality, nirvana, unborn, unceasing, signless, and wishless. In order to eliminate sources of fear for childish people due to the *anātman* theory, taught those meaning through the enlightenment matrix and showed the non-conceptual state as well as sphere activities of non-appearance. Mahāmati, those *bodhisattva mahāsattva*, who will appear in future and alive at present, should not develop an attachment towards the *ātman*.

Mahāmati, for instance, a potter was making variant pots by using aggregation of mud through hands, manufacture, tools, water, thread, diligent. Mahāmati, similarly, Tathāgata, taught the selflessness, which pacifies all the conceptual thoughts, through the wisdom, skillful means, and various means teach the enlightenment matrix or selflessness. Just like a potter, (Buddha taught the enlightenment matrix) through words and various technics. Therefore, mahāmati, (Tathāgata-s) taught the enlightenment matrix is different from the *ātman* theory of non-Buddhist school. Mahāmati, similarly, in order to attract those non-Buddhists who strongly attached to the theory *tman*, Tathāgata-s teach and taught the enlightenment matrix. How is it possible for those people, who have a thought and fall into a view in which they strongly conceptualized the true *Ātman*, will quickly become an enlightened to *anuttarāṃ samyak-saṃbodhim*?”³⁶⁵

³⁶⁵ *Ārya-Laṅkāvatāra-mahāyāna-sūtra*, Bka' 'gyur (*dpe bsdur ma*), vol. 49, 214-16. See the original: *bcom ldan 'das kyis mdo sde brjod pa las de bzhin gshegs pa'i snying po gsungs pa de / bcom ldan ldas kyis rang bzhin gyis 'od gsal ba rnam par dag pas thog ma nas rnam par dag pa nyid mtshan sum cu rtsa gnyis dang ldan pa / sems can thams cad kyi lus kyi nang na mchis par brjod de / bcom ldan 'das kyis rin po che rin thang chen po gos dri ma can gyis yongs su dkris pa ltar phung po dang / khams dang / skye mched kyi gos kyis yongs su dkris pa / 'dod chags dang / zhe sdang dang / gti mug gi zil gyis non pa / yongs su rtog pa'i dri mas dri ma can du gyur pa / rtag pa dang / brtan pa ther zug par ni brjod na / bcom ldan 'das de bzhin gshegs pa'i snying por smra ba 'di mu stegs byed kyi bdag tu smra ba dang ji ltar mi 'dra ba lags / bcom ldan 'das mu stegs byed rnams kyang rtag pa med pa / byed pa med pa / yon tan med pa / khyab pa mi 'jig pa'o zhes bdag tu smra ba ston par bgyid do // bcom ldan 'das kyis bka' stsal pa / blo gros chen po nga'i de bzhin gshegs pa'i snying po bstan pa ni mu stegs can gyi bdag tu smra ba dang mtshungs pa ma yin te / blo gros chen po de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas rnams ni stong pa nyid dang / yang dag pa'i mtha' dang / myan ngan las 'das pa dang / ma skyes pa dang / mtshan med pa dang / smon pa med pa la sogs pa'i tshig gi don rnams la / de bzhin gshegs pa'i snying por bstan par byas nas / byis pa rnams bdag med pas 'jig par 'gyur ba'i gnas rnam par spang ba'i don du de bzhin gshegs pa'i snying po'i sgo bstan pas rnam par mi rtog pa'i gnas snang ba med pa'i spyod yul ston te / 'di la blo gros chen po ma 'ongs pa dang / da ltar byung ba'i byang chub sems dpa' sems dpa' chen po rnams kyis bdag tu mngon par zhen par mi bya'o // blo gros chen po dper na rdza mkhan ni 'jim pa'i rdul gyi phung po gcig las lag pa dang / bzo dang / lag zungs dang / chu dang / sradd bu dang / nan tan ldan pa las snod rnam pa sna tshogs byed do // blo gros chen po de bzhin du de bzhin gshegs pa rnams kyang chos la bdag med pa rnam par rtog pa'i mtshan nyid thams cad rnam par log pa de nyid shes rab dang / thabs la mkhas pa dang ldan pa rnam pa sna tshogs kyis de bzhin gshegs pa'i snying por bstan pa'am / bdag med par bstan pas kyang*

This quotation has been much used by scholars seeking to refute the Jo nang position on the enlightenment matrix. Not only Red mda' pa, but Thu'u bkwan in *The Crystal Mirror of Philosophical Systems* quotes the same passage. They both cite the passage to make the case that if the enlightenment matrix doctrine is taken literally, it would be tantamount to the non-Buddhist concept of *ātman*. In response to the questions raised by Mahāmati, Buddha explains that he taught the enlightenment matrix intending to bring those attached to the view of an *ātman* to the view of emptiness and signlessness.

David. S. Ruegg also discussed the theory of the enlightenment matrix as an issue of exegetical and hermeneutical approaches to solving this problem. Ruegg suggested that one way to solve the hermeneutical problem is to use the idea of definitive and interpretative teachings. To teach that all the sentient beings possess the enlightenment matrix is a use of skillful means by the Buddha, in order to attract to his teaching those people who cling to the idea of the self. This skillful approach will help free such potential students from their fear of no-self. The Buddha also taught such things in order to eliminate cognitive obstacles, and to help students cultivate a path of positive qualities with confidence in their ability to attain spiritual liberation, which many doubt they can achieve. In addition, he taught this idea to overcome the problem of discrimination, in which some students look down on others as less capable than themselves.³⁶⁶ Red mda' ba

rung ste / rdza mkhan bzhin du tshig dang / yi ge'i rnam grangs rnam pa sna tshogs kyis ston to // de ltar de'i phyir blo gros chen po de bzhin gshegs pa'i snying por bstan pas mu stegs byed kyi bdag tu smra ba'i bstan pa dang mi 'dra'o // blo gros chen po de ltar de bzhin gshegs pa rnams kyi mu stegs byed bdag tu smra ba la mngon par zhen pa rnams dran ba'i phyir de bzhin gshegs pa'i snying po bstan pas de bzhin gshegs pa'i snying po ston te / yang dag pa ma yin pa'i bdag tu rnam par rtog pa'i lta bar lung ba'i bsam pa can dag rnam par thar pa gsum gyi spyod yul la gnas pa'i bsam pa dang ldan zhing / myur du bla na med pa yang dag par rdzogs pa'i byang chub tu mngon par 'tshang rgya bar ji ltar 'gyur zhe na /.

³⁶⁶ D. S. Ruegg, *Buddha-nature, Mind and the Problem of Gradualism in a Comparative*

repeatedly mentioned these non-definitive aspects of the enlightenment matrix theory when refuting Jo nang philosophical views.

Red mda' ba makes clear his opinion of the Jo nang literal reading of the doctrine, stated in his commentary on *Madhyamakāvatāra*:

It is in fact the case that *sugatagarbha* is inexpressible in any way as “existing,” “not existing,” “permanent,” “impermanent,” and so on, because (1) the *sugatagarbha*, treated plainly as a word, is not even terminologically similar to the *ātman* of the Tīrthikas, and (2) because given that the implicature *sugatagarbha* is just the *dharmadhātu* illustrated by names such as “emptiness” and “signlessness,” it is therefore devoid of all conventions and signs of elaboration. Nevertheless, by taking literally the profound *sūtras* that the Bhagavan thought out and taught, they whose eye of intelligence is blinded since they are drunk on the poisonous dharma expounded by wicked teachers propound a permanent and pervasive *ātman* in the guise of *sugatagarbha*. They themselves abiding on a wayward path induce others to enter wayward paths as well, praise those who have entered, and being in accord, delight. They who are quick to argue by way of openly badmouthing and attacking those who correctly propound the meaning of *anātman* and emptiness that are the essence of the Sugata's teaching, and treat it as a wicked statement, secretly calling [those who propound it] nihilists, are just the tongues of flame that exhaust the kindling that is the teaching in the land of snows these days, and have utterly defiled it with the taint of wicked views.³⁶⁷

Red mda' ba's basic position on hermeneutic strategies is clearly stated in his commentary

Perspective: On the Translation and Reception of Buddhism in India and Tibet, 26-7.

³⁶⁷ Red mda' ba Gzhon nu blo gros, “Dbu ma la ‘jug pa’i rnam bshad de kho na nyid gsal ba’i sgron ma”, in the Rje btsun Red mda' ba Gzhon nu blo gros zhabs kyi gsung ‘bum, vol. 5, 168-69. See the original: *de ltar na sgra yis dngos su zin pa’i bde bar gshegs pa’i snying po ni mu stegs pa’i bdag dang ‘dra bar tha snyad tsam du’ang ma grub la / dgongs gzhi bde bar gshegs pa’i snying po ni stong pa nyid dang / mtshan ma med pa la sogs pa’i ming gis bstan pa’i chos kyi dbyings nyid yin pas / de ni tha snyad du’ang spros pa’i mtshan ma thams cad dang bral ba’i phyir / yod pa dang / med pa dang / rtag pa dang / mi rtag pa la sogs pa gang du’ang brjod du med mod / ‘on kyang bshes gnyen ngan pas nye bar bstan pa’i dug chus myos pas / blo gros kyi mig ldong pa dag ni / bcom ldan ‘das kyi dgongs te gsungs pa’i mdo sde zab mo rnams la sgra ji bzhin du bzung nas / bde bar gshegs pa’i snying po’i zol gyis / rtag pa dang / khyab pa’i bdag tu smra bar byed cing / rang nyid kyang log pa’i lam la gnas nas / gzhan dag kyang log pa’i lam la ‘jug par byed / de ltar zhugs pa dag la’ang bsngags pa brjod cing mthun pas dga’ bar byed do // gang dag bde bar gshegs pa’i bstan pa’i snying po bdag med pa dang stong pa nyid kyi don phyin ci ma log par smra ba dag la / dngos su tshig dor dang / lhag chod la sogs pa’i sgo nas gya tshom du rgol zhing lkog tu chad pa ba zhes ngan smras su byed pa dag gis deng sang gangs can gyi bstan pa bud shing zad du nye ba’i mi lce tsam ‘di’ang lta ba ngan pa’i dri mas shin tu ma rungs par byas so //.*

on *Madhyamakāvatāra*: *Sūtras* that explain dependent origination without directly discussing ultimate truth, are held to have explained the conventional, which, by means of interpretation, can reveal the meaning of the emptiness. Since these *sūtras* are taught in order to provide a means of bringing disciples around to the view of emptiness of independent existence, they must be considered interpretable. *Sūtras* that directly explain emptiness and non-production, which are unable to be interpreted in any other way, they must be considered definitive.³⁶⁸ Red mda' ba quoted a passage from *Ārya-akṣayamatīnirdeśa-nāma-mahāyāna-sūtra*:

What is the definitive *sūtras* and what is the interpretative *sūtra*? The *sūtras*, which taught in order to enter into the path, are the interpretative meaning. The *sūtras*, which taught in order to enter into the result, are the definitive meaning. The *sūtras*, which taught for practicing the conventional truth, are the interpretative meaning. The *sūtras*, which taught for practicing ultimate truth, are the definitive meaning. The *sūtras*, which taught for entering the actions and work, are the interpretative meaning. The *sūtras*, which taught in order to deplete the karma and afflicted emotions, are the definitive meaning. The *sūtras*, which taught in order to explain thoroughly afflicted emotion, are the interpretative meaning. The *sūtras*, which taught in order to thoroughly purify the liberation, are the definitive meaning. The *sūtras*, which taught the freedom from the cyclic existence, are the interpretative meaning. The *sūtras*, which taught the entering in the non-duality of samsara and nirvana, are the definitive meaning. The *sūtra*, which taught various words and written languages, are the interpretative meaning. The *sūtras*, which taught the profound, difficult to see, and difficult to understand, are the definitive meaning. The *sūtras*, which taught abundant words and written languages in order to delight sentient beings, are the interpretative meaning. The *sūtras*, which taught the sentient beings to think in definite with few words and letters, are definitive meaning.

The *sūtras*, which taught the self, sentient beings, life, nourish, being, person, humanity, youth, agent, feeler, explain various aspects of sounds, the ownerless has taught to be an owner, are the interpretative meaning. The *sūtras*, which taught the emptiness, signlessness, wishlessness, without formation, non-arising, not come into being, non-existent, selflessness, non-existence of a being, absence of a life, non-

³⁶⁸ Red mda' ba Gzhon nu blo gros, “Dbu ma la ‘jug pa’i rnam bshad de kho na nyid gsal ba’i sgron ma,” 170.

existence of persons, non-existence of an owner, up to the door of fully liberation, are the definitive meaning.”³⁶⁹

Red mda' ba's *Concise Meaning of RGV or Clear Meaning of the Enlightenment Matrix* discusses the enlightenment matrix in a more detailed and extensive manner. This text has been important to my reading of Gha rung pa, because Gha rung pa's main arguments aim to negate Red mda' ba's interpretation of *RGV*. Red mda' ba's larger commentary on *RGV* is not available today, so his précis is the only source wherein his views on the treatise are fully presented. Red mda' ba illustrates the meaning and difficult points of *RGV* extensively in the work. He also gives a full picture of the concept of the enlightenment matrix according to various texts and treatises. In order to get a fuller picture of Red mda' ba's position on the enlightenment matrix, it is necessary to discuss some important points from this manuscript.

Red mda' ba disagrees with the view that all sentient beings possess Buddha

³⁶⁹ J. Braarvig, *Akṣayamatinirdeśasūtra*, vol.1. Edition of extant manuscripts with an index by Jans Braarvig (Oslo: Solum Forlag), 117-8, X: 30. See the original: *de la nges pa'i don gyi mdo sde ni gang / drang ba'i don gyi mdo sde ni gang zhe na / mdo sde gang dag lam la 'jug pa'i phyir bstan pa / de dag ni drang ba'i don ces bya'o // mdo sde gang dag 'bras bu la 'jug pa'i phyir bstan pa / de dag ni nges pa'i don ces bya'o // mdo sde gang dag kun rdzob sgrub par bstan pa / de dag ni drang ba'i don ces bya'o // mdo sde gang dag don dam pa sgrub par bstan pa / de dag ni nges pa'i don ces bya'o // mdo sde gang dag las dang bya ba la 'jug par bstan pa / de dag ni drang ba'i don ces bya'o // mdo sde gang dag las dang nyon mongs pa zad par bya ba'i phyir bstan pa / de dag ni nges pa'i don ces bya'o // mdo sde gang dag kun nas nyon mongs pa bshad pa'i phyir bstan pa / de dag ni drang ba'i don ces bya'o // mdo sde gang dag rnam par byang ba yongs su dag par bya ba'i phyir bstan pa / de dag ni nges pa'i don ces bya'o // mdo sde gang dag 'khor ba la yid byung bar bya ba bstan pa / de dga ni drang ba'i don ces bya'o // mdo sde gang dag 'khor ba dang mya ngan las 'das pa gnyis su med pa la 'jug par bstan pa / de dag ni nges pa'i don ces bya'o // mdo sde gang dag tshig dang yi ge sna tshogs su bstan pa / de dag ni drang ba'i don ces bya'o // mdo sde gang dag zab mo mthong bar dka' ba khong du chud par dka' ba bstan pa / de dag ni nges pa'i don ces bya'o // mdo sde gang dag tshig dang yi ge mang zhing / sems can gyi sems dga' bar bya ba'i phyir bstan pa / de dag ni drang ba'i don ces bya'o // mdo sde gang dag tshig dang yi ge nyung la sems can gyi sems nges par sems par byed par bstan pa / de dag ni nges pa'i don ces bya'o // mdo sde gang dag bdag dang / sems can dang / srog dang / gso ba dang / skyes bu dang / gang zag dang / shed las skyes dang / shed bu dang / byed pa po dang / tshor ba po dang / sgra rnam pa sna tshogs su bshad pa dang / bdag po med pa la bdag po dang bcas par bstan pa / de dag ni drang ba'i don ces bya'o // mdo sde gang dag stong pa nyid dang / mtshan ma med pa dang / smon pa med pa dang / mngon par 'du mi byed pa dang / ma skyes pa dang / ma byung ba dang / dngos po med pa dang / bdag med pa dang / sems can med pa dang / srog med pa dang / gang zag med pa dang / bdag po med pa dang / rnam par thar pa'i sgo'i bar du bstan pa / de dag ni nges pa'i don ces bya ste /.*

qualities, such as the ten powers, which many Jo nang scholars assert based on the *RGV*.

Red mda' ba claims that cited passages of that text do not support their position. For instance, Red mda' ba points out that following verse of *RGV* cannot be evidence that sentient beings possess ten powers, etc. of Buddha qualities:

Glory to those who, understanding all that lives
to be selfless and tranquil in the end
because of seeing that their minds are naturally
translucent and afflictions essenceless,
see perfect awakening moving everywhere,
possess unobscured intelligence, and observe by
means of intuition the limitless purity of the
beings that are their perceptual domain.³⁷⁰

Red mda' ba argues that this verse only shows that all sentient beings possess the general character of Buddha's *dharmatā*, which will be perceived when each individual reaches the level of the first *bhūmi*. However, traditional Jo nang scholars cited this verse as a scriptural basis for asserting that the Buddha qualities exist within sentient beings.

Red mda' ba further pointed out this critical issue by quoting the following the verse:

The repository of these three jewels is
the perceptual domain of the all-seeing,
and it is inconceivable in four ways for
four respective reasons:
Being pure, yet conjoined with affliction;
being without affliction, yet purified;
being an inseparable property; and due
to being effortless and indiscriminate.³⁷¹

He contends that this verse does not indicate that all sentient beings possess ten powers,

³⁷⁰ *RGV*, 25, I: 13. See the original: *sems de rang bzhin 'od gsal bas na nyon mongs ngo bo med gzigs pas // gang dag 'gro kun bdag med mtha' zhi yang dag rtogs nas thams cad la // rdzogs pa'i sangs rgyas rjes zhugs gzigs pa sgrib pa med pa'i blo mnga' ba // sems can rnam dag mtha' yas yul can ye shes gzigs mnga' de la 'dud //*

³⁷¹ *Ibid.*, 39-41, I: 24-5. See the original: *dkon mchog gsum po 'di yi rigs // thams cad gzigs pa rnams kyi yul // de yang rnam bzhi go rim bzhin // rgyu bzhi yis ni bsam mi khyab // dag dang nyon mongs dang ldan phyir // kun nas nyon mongs med dag phyir // rnam par dbye pa med chos phyir // lhun grub rnam par mi rtog phyir //*

because it merely intends to indicate that the luminous *dharmatā* nature of the ten powers exist at the level of ordinary beings. By the contrast, Jo nang scholars such as Gha rung pa frequently quote this verse as a scriptural evidence for supporting all sentient being possessed the Buddha qualities. This verse is another critical point where Red mda' ba and Jo nang scholars had a different interpretations and used them for different purposes. See the oft-cited verses:

Likewise, the Sugata sees with awakened eyes
his own nature even among those in hell
and being unlimited, dwelling at the final limit,
and filled with compassion, he frees them from
obstruction.³⁷²

Likewise, the sage, having seen the quality of
beings mired in excrement-like affliction,
pours the rain of Dharma over creatures to
cause that mud of affliction to wash away.³⁷³

..and having seen that awakenedness, a store
of immaculate qualities, is within all beings
without distinction, the compassion of the
victors in the guise of wind blows away the
storm clouds of affliction and knowables.³⁷⁴

He contends that these verses only show that sentient beings possess the general character of the luminous nature of Buddha's *dharmakāya*, and not that they possess specifically characterized phenomena of the Buddha qualities. Furthermore, Red mda' ba argues that

³⁷² *RGV*, 119, I: 100. See the original: *de bzhin bde gshegs mnar med gnas rnams la 'ang // sangs rgyas spyen gyis rang chos nyid gzugs te // sgribs med phyi ma 'i mur gnas thugs rje yi // bdag cag sgrib pa las ni grol bar byed //*.

³⁷³ *Ibid.*, 123, I: 110. See the original: *de bzhin thub pas mi gtsang dang 'dra ba 'i // nyon mongs su bying sems can yon tan ni // gzigs nas nyon mongs 'dam de dag bya 'i phyir // skye dgu rnams la dam chos chu char 'bebs //*.

³⁷⁴ *Ibid.*, 185, IV: 2b-d. See the original: *mtha' dang dbus med rgya chen nam mkha' ltar khyab pa // sangs rgyas nyid ni yon tan dri ma med gter sems can kun la khyad med rnam gzigs nas // nyon mongs shes bya 'i sprin gyi dra ba sangs rgyas rnams kyi thugs rje 'i rlung gis rnam par 'thor //*.

these verses are only applicable to the Buddhahood, and these verses show the qualities when the enlightenment matrix has become completely pure. He emphasizes that it is not appropriate that Jo nang scholars used these verses to back up their idea that all sentient beings are equipped with Buddha qualities from the beginning. Red mda' ba counter-cites the *RGV* to support his own point:

In brief, there are four ways to differentiate
the meaning of the untainted sphere:
know them to be the four figures of speech
beginning with “*dharmakāya*.”³⁷⁵

The element is empty of what is
adventitious, characterized as separable,
but is not empty of the highest quality,
characterized as inseparable.³⁷⁶

Being adventitiously mixed with faults, it is
naturally of good quality;
as it was previously, so too hereafter
unchangeableness is its inherent property.³⁷⁷

He states that these verses are only meant to apply to the level of extreme purity, and do not imply that Buddha qualities exist at the level of ordinary beings. Red mda' ba, by stating such, implies that ordinary sentient beings do not possess the authentic *dharmakāya* of Buddha or the qualities of Buddha.

Why is the enlightenment matrix said to be an uncompounded phenomenon?

According to Red mda' ba, the enlightenment matrix is uncompounded in four ways:

First, in any case and at any circumstances, the luminous nature of sentiency is not

³⁷⁵ *RGV*, 107, I: 85. See the original: *mdor na zag med dbyings la ni // don gyi rab tu dbye ba bzhis // chos kyi sku la sogs pa yi // rnam grags bzhir ni rig par bya //*.

³⁷⁶ *Ibid.*, 149, I: 155. See the original: *rnam dbyer bcas pa'i mtshan nyid can // glo bur dag gis kham stong gi // rnam dbyer med pa'i mtshan nyid can // bla med chos kyi stong ma yin //*.

³⁷⁷ *Ibid.*, 81, I: 51. See the original: *nyes pa glo bur dang ldan dang // yon tan rang bzhin nyid ldan phyir // ji ltar sngar bzhin phyis de bzhin // 'gyur ba med pa'i chos nyid do //*.

characterized by birth in the sense that it obtains new sense organs; Second, it isn't characterized by decay in the sense that its substrata disintegrates; Third, it isn't characterized by cessation upon death, but continues from life to life; And fourth, it isn't characterized by the change of aging, wherein its luminous quality would become something other than itself. Since the enlightenment matrix is not characterized in these four ways, it is considered to be uncompounded. Given that the luminous quality of the mind never changes, it is also considered to be permanent phenomena. In order to eliminate the student's misunderstanding with regard to the luminous mind, the terms "permanent" and "stable" are used in such contexts. But this does not mean that there is no ultimate existence or independent existence besides this luminous mind called the enlightenment matrix, here described as permanent and stable. This is neither the message of both Madhyamaka or Yogācāra philosophical traditions, nor the view of the *sūtras* that teach the enlightenment matrix, nor the intended message of *Praise of Dharmadhātu* and *RGV*.

According to Red mda' ba, we must keep in mind that, generally speaking, there are two meanings of the enlightenment matrix in the *Tathāgatagarbha sūtras*. One is explicitly indicated in the *sūtras* and Madhyamaka and Yogācāra philosophers find the other in their interpretations of these *sūtras*. There are two interpretations according to the Madhyamaka and Yogācāra philosophical traditions. The Madhyamaka interpret the enlightenment matrix based on conventional and ultimate contexts. Conventionally, the nature of mind, being clear and awake, is unmistakable with regard to its own nature. This clear and awake mind is expressed in Pāramitā vehicle under different names such as the mind, all ground cognition, ripening consciousness, and the enlightenment matrix. In the

context of tantric vehicle, it is expressed in different names such as cause of cause, the appearance of mind, the enhancement of appearance, near-attainment of light, the space *vajra* that pervades all space, etc. According to the Pāramitā vehicle, when it is controlled by karma and afflicted emotions as well as the conceptual thought, it is called samsara. But according to tantric teachings, it is called samsara when it is controlled by the eighty innate thought states and the four kinds of temporary obstructions. Furthermore, it is called Buddha or liberation when it is free from all these obstructions. This conventional meaning of the enlightenment matrix according to Mādhyamaka tradition is clearly explained in the *Praise of Dharmadhātu* and the *Praise of Vajra Citta*.

Ultimately, the clear and awake mind does not fall into any of the extremes of existence or nonexistence supposed by extreme views. This reality is called an ultimate truth at the conventional level, and is called the enlightenment matrix and *ālayavijñāna* in the ultimate sense. Thus, the *Madhyamakāvatāra* states:

The all ground consciousness and the person are existing,
And the aggregate solely exist;
These statements taught to those people,
Who are not aware about such a profound meaning.”³⁷⁸

The *Madhyamakāvatāra* further states:

These are taught as interpretative meaning by teacher,
this is approved as interpretative meaning through logic reasoning,
Similarly, with such manner of other *sūtra* -s,
also made clear as a interpretative meaning by this scripture authoritative.”³⁷⁹

³⁷⁸ L. D. V. Poussin, *Madhyamakāvatāra, Traduction Tibétaine Publiée Par Louis de la Vallée Poussin*, 132. See the original: *kun gzhi yod cing gang zag nyid yod la // phung po 'di dag 'ba' zhig nyid yod ces // bstan pa 'di ni de ltar ches zab don // rig par mi 'gyur gang yin de la'o //*.

³⁷⁹ *Ibid.*, 195. See the original: *'di ni ston pa'i drang don nyid gsungs shing // 'di ni drang don nyid du rigs pas 'thad // rnam pa de lta'i mdo sde gzhan yang ni //*.

According to Red mda' ba, the enlightenment matrix also has an intentional message from the Yogācāra philosophical perspective. Here, the enlightenment matrix has been treated as synonymous with the *ālayavijñāna*, which is self-cognition and self-luminosity. Because of this luminous cognition is corrupted by predisposition of clinging towards the apprehended object and apprehending subject, it appears in the form of the external world—the vessel—and sentient beings—its contents. Since it clings to apprehended object and apprehending subject as it appears, it is controlled by karma and *kleśa*, and gives birth and death in samsara. This alone is what samsara refers to. When this luminous cognition becomes pure with regards to the objects of elimination, such as are on the path of seeing, but has yet to eliminate those eliminated on the path of meditation, it is called Bodhisattava or individual who entered the path. Once it has eliminated all objects of elimination, including those to be eliminated on the path of meditation, it is called Buddha, *Dharmakāya*, and *Svabhavikakaya*.

This luminous nature, which functions as the cause enabling the purification of obscurations, is called *sattvadhātu*. The complete pure state of luminous nature in the mind of Buddha of past and present time, the condition of this luminous purifier is the enlightenment, Buddha qualities, and enlightened activities. The impure luminosity will be fully purified by these three conditions, and will produce the result of three jewels. The systematic procedure of how this process functions is clearly determined in the *RGV*.

A Little Comment on the Concept of the Enlightenment Matrix form the Perspective of Well Known Scholars in the Fourteenth Century

Dol po pa clearly illustrates his understanding of the concept of the enlightenment

matrix in his major writings. It is clear that he understands the concept of the enlightenment matrix to be a permanent phenomenon and of definitive meaning. From the Jo nang perspective, whenever various *sutric* and *tantric* texts mention this idea, they take it as a literal meaning, ultimate truth, and definitive meaning. However, Dol po pa does not make a distinction when it comes to the meaning of the enlightenment matrix in different contexts, because for him, it always conveys the same meaning, which is *tathāta*. Dol po pa and his students agree that all sentient beings have the quality of the enlightenment matrix with impure nature at the level of sentient being. In addition, from the Jo nang perspective, the enlightenment matrix, which all sentient beings possess innately, is equipped with all enlightened qualities such as ten powers, etc.

If this is true, then how could it be possible that the permanent and unchanging nature of impure the enlightenment matrix is transformed into Buddha quality? If something is permanent and unchanging nature, then the potential of purification is not possible. As a result, the Buddhahood is not possible to obtain. Furthermore, as they claim that enlightenment matrix at the level of Buddhahood is completely pure, therefore, this complete form of pure enlightenment matrix is all knowing entity. However, even from commonsense view, if the enlightenment matrix is permanent and unchanging, then it has no ability to know and cognize phenomena and sentient beings who momentarily live in the world. Because the world of phenomena and sentient beings are impermanent by nature, it is logically contradictory to say that permanent and unchanging nature of the enlightenment matrix knows or cognizes the impermanent and changing nature of sentient beings and the external world.

If Jo nang scholars argue that they do not mean that the enlightenment matrix itself

is permanent and unchanging in nature, but that they have defined it as permanent and unchanging in the sense that it cannot cease or be absent from existence for even a moment, then the permanent and unchanging nature should be understood in dependence on context. Therefore, there is no contradiction because the pure nature of the enlightenment matrix knows or cognizes all the momentarily changing phenomena such as the sentient beings' mind and the external world.

If this kind of explanation is the meant you refer, there is no contradiction between the pure knowable enlightenment matrix as subject and the sentient beings and phenomena world as knowing object. However, if Jo nang scholars agree that they prefer the enlightenment matrix as momentary nature by itself, but describing it as a permanent thing in the sense that no other force can stop the continuation of its existence from beginningless, this interpretation of permanent and unchanging nature of the enlightenment matrix is not a literal meaning. Since Jo nang scholars always emphasize that we should take it as literal meaning and should not interpret the meaning of the enlightenment matrix other than its literal sense. For example, it is always a meaning of *tathāta* and is characterized as permanent, clean, self, and bliss. Then, the literal meaning of permanent and unchanging nature of the enlightenment matrix cannot be interpreted as an impermanent and momentarily changing nature. As a result, it is illogical and difficult to solve this contradiction from their own philosophical perspective.

Another interesting thing to consider is the role that Bla ma dam pa played between the Jo nang and other scholars who opposed them. Basically, Bla ma dam pa observed the debate and conflict about the enlightenment matrix throughout his life. At one point, he requested Dol po pa to compose the *Great Calculation of the Doctrine That*

Has the Significance of a Fourth Council. In the colophon of this text, Dol po pa stated that he composed this text upon the sincere request of Bla ma dam pa.³⁸⁰ Bla ma dam pa further requested and encouraged Dol po pa to compose more texts of that kind, for which he provided funding. This shows Bla ma dam pa's close relationship with Dol po pa, and his admiration of Dol po pa's talent. Bla ma dam pa promoted the Jo nang philosophy during his life, even against the opinions of his students, who did not hold the tradition in high regard. Later, Red mda' ba—an important student of Bla ma dam pa and Thog med bzang po—rose to prominence among the Sa skya and became a serious antagonist of the Jo nang tradition, criticizing its philosophical views as well as its masters.³⁸¹

It seems to me Bla ma dam pa remained neutral with regard to the dispute between Red mda' ba and the Jo nang. He neither objected to the Jo nang philosophy, nor supported those who did. It must have been quite difficult to remain silent on this matter, given Bla ma dam pa's status as a learned scholar of the time. It seems that Red mda' ba would have asked his master to weigh in on the matter, but we have no evidence of what their discussions may have entailed, if they indeed took place. The matter likely would have come up during the teachings on Madhyamaka philosophy that Red mda' ba requested of Bla ma dam pa, but those teachings never took place due to the Bla ma dam pa's being away in Lhasa and other regions in Dbus.³⁸²

Later, when Red mda' ba publicly challenged the Jo nang philosophical tradition, Jo nang followers faced a very difficult time to deal with this young scholar. Unlike Bu

³⁸⁰ Dol po pa Shes rab rgyal mtshan, *Bka' bsdu bzhi pa'i don bstan rtsis chen po* (TBRC accession number W21208), 99a.

³⁸¹ C. Roloff, *Red mda' ba, Buddhist Yogi-Scholar of the Fourteenth Century*, 100.

³⁸² *Ibid.*, 94.

ston's challenging criticism about Jo nang philosophical view, Red mda' ba's debate and arguments are much sharper and stronger. Red mda' ba took on the responsibility of refuting the Jo nang philosophical view as his life-long task. He successfully created an impression of the Jo nang tradition as a heretical and dangerous group of people who were spreading the message of non-Buddhist *ātman* theory in the name of the enlightenment matrix.³⁸³ Red mda' ba's intense and systematic criticism was extremely harmful to the Jo nang, and the reputation of the tradition began to decline in its wake. One clear indication of this decline is that fewer and fewer new students joined Jo nang after that point. Red mda' ba's public statement of reasons and arguments that undermined Jo nang philosophical views was a turning point for the survival of the Jo nang tradition in the central Tibet.

Prior to Red mda' ba, Tibetan scholars did not classify the concept of the enlightenment matrix as having distinct meanings according to the context in which it was used. With this new type of explanation, Red mda' ba made a great contribution to Tibetan understandings of the enlightenment matrix theory. First, Red mda' ba classified the enlightenment matrix in the context of definitive and interpretative meanings. Second, he explained the meaning of the enlightenment matrix within the context of Mādhyamaka philosophical perspective, for which, again he made a distinction between the conventional and the ultimate truths. In addition, Red mda' ba explained the meaning of the enlightenment matrix within the context of the Yogācāra philosophical view.³⁸⁴ In addition, he explained the meaning of the enlightenment matrix in the context of *sūtra* and

³⁸³ *Ibid.*, 107.

³⁸⁴ Red mda' ba Gzhon nu blo gros, "Rgyud bla'i don bsdus sam bde gshegs snying po'i don gsal", 23.

tantra. Due to such detailed explanation of the meaning of this concept within different contexts, the sweep of the theory became vast, profound, and diverse. Thus, whenever we encounter this idea, we must understand and determine the context it is mentioned before settling on its meaning.

Another intellectual giant, Bu ston mainly opposed Dol po pa's view that the enlightenment matrix teachings are always of literal meaning. For Bu ston this leads to huge problems when reading *sutric* and *tantric* teachings such as *Mahāparinirvāṇa sūtra*, *Śrīmālādevī sūtra*,³⁸⁵ and *Ārya-Laṅkāvatāra-mahāyāna-sūtra*.³⁸⁶ Bu ston constantly emphasized that one should interpret the meaning of the enlightenment matrix according to Buddha's underlying intent when teaching it, and should investigate the meaning of this concept thoroughly. According to Bu ston, Buddha's underlying intent when teaching the enlightenment matrix theory was to demonstrate the profound meaning of *ālayavijñāna*. Bu ston provides his reasoning and scriptural sources in support of this view in his *Ornament of the Enlightenment Matrix which is Extremely Profound and Difficult to Examine*.

However, Mnga' ris chos rje wrote an opposing text named *Destruction of Mistakes* where he widely refutes Bu ston's position. Mnga' ris chos rje took an opposing view from which he argued that Buddha's teaching of the enlightenment matrix is not meant to show the *ālayavijñāna*, but for the purpose of teaching the idea of *tathatā*. Another point that Bu ston has made in his text is that Buddha taught the concept of the enlightenment matrix to attract the followers who belong to non-Buddhists in their earlier

³⁸⁵ *Śrīmālādevī Siṃhanāda sūtra*, *Bka'* 'gyur (*dpe bsdur ma*), vol. 44.

³⁸⁶ *Ārya-Laṅkāvatāra-mahāyāna-sūtra*, *Bka'* 'gyur (*dpe bsdur ma*), vol. 49.

lives. Many students get used to the concept of *ātman* previously and yet has not been ready to accept the essential meaning of no-self theory. Under these circumstances, Buddha taught the concept of the enlightenment matrix according to this group of student's mental disposition. Red mda' ba also shared the same view regarding this point with Bu ston, where Buddha applied a skillful means to give teachings at different location to different group of students.

At one point, Klong chen Rab 'byams pa also developed a doubts regarding the concept of the enlightenment matrix. He wrote a long letter to Rang byung rdo rje to get some clear answers to his questions. This letter is significant and illustrates many of the points related to the enlightenment matrix on which scholars have been puzzled. His questions are very sharp and smart. Through this letter, Klong chen Rab 'byams pa didn't use the term 'enlightenment matrix', but his question is based on this idea. We don't know why he didn't use this term. Did he try to avoid using this term directly due to the sensitive issue with Jo nang? Anyway, so far, I didn't see Rang byung rdo rje's reply to Klong chen Rab 'byams pa's letter. Klong chen Rab 'byams pa didn't make any criticism to Jo nang, meanwhile, Rang byung rdo rje was a close friend of Dol po pa, and they had lots of conversation regarding this issue.

According to Karl Brunnhölzl, Dol po pa's view has not been influenced by Rang byung rdo rje, and this is evidenced by the many differences between these two masters regarding philosophical views. Rang byung rdo rje never used the terms *rang stong* and *gzhan stong* in his writing, but Dol po pa used these terms frequently. Dol po pa described both the enlightenment matrix and *dharmakāya* as being intrinsically established existents, characterized as enduring, immutable, and eternal, while Rang byung rdo rje never

described them in these terms or gave such an explanation. Dol po pa often says that the enlightenment matrix is beyond a question of dependent origination—in other words, that the idea of dependent origination is not applicable to the enlightenment matrix—but for Rang byung rdo rje, the idea of dependent origination is applicable to the essence of mind. Thus, it is not appropriate to say that Dol po pa's *gzhan stong* view developed under guidance of Rang byung rdo rje.³⁸⁷

³⁸⁷ K. Brunnhölzl, *Luminous Heart: The Third Karmapa on Consciousness, Wisdom, and Buddha-nature*, 114-5.

Conclusion

In this dissertation, I have researched Gha rung pa's life and his work, *Lamp that Illuminates the Expanse of Reality*. In addition to the *Lamp that Illuminates the Expanse of Reality*, the *Nges don la skul ba nam kha' nor bu*, and its *Lung bsdus* formed as it were a complete package for refuting Red mda' ba's criticism of the Jo nang pa philosophical tradition. The central issue underlying the debate between Red mda' ba and Gha rung pa was a difference in the understanding of the important Buddhist concept, the enlightenment matrix, and the history of Mahāyāna Buddhism. One conclusion of this study is that Red mda' ba's systematic refutation and life-long activities to undermine and rebut the Jo nang pa tradition were the primary causes for the Jo nang pa tradition's decline in Central Tibet.

My dissertation had two components in terms of its structure: the first part is the introduction and study of *Lamp that Illuminates the Expanse of Reality*, and the second part is the annotated translation of *Lamp that Illuminates the Expanse of Reality*. In investigating the issue of the enlightenment matrix, it is seen to relate to Yogācāra and Madhyamaka philosophical concerns. Furthermore, if we investigate the Yogācāra and Madhyamaka traditions, then we will touch on the issue of the hermeneutics of the Buddha's "three turnings of the wheel" of his teachings. If we then address this topic in depth, the issues pertaining to the definitive and interpretative aspects of his teachings come to the surface. Due to diverging views on these issues, Red mda' ba and Gha rung pa also tackle their differences regarding the teachings pertaining to emptiness, the ultimate (*dharmakāya*), *buddha*-qualities, sentient beings, dependent arising, compounded

phenomena, and the natural luminosity of the mind. Along with these differences, these two scholars also interpreted of *sūtras* and *tantras* quite differently. These two scholars' views, then, provided us with an invaluable opportunity for comparative studies regarding Buddhist philosophical understandings. This debate between these two figures, like a tiny window, offers a glimpse of scholarly activities in fourteenth century Tibet.

Previously, most scholars in the field of Tibetan studies in the West and Japan focused primarily on famous masters and their lives. However, through this study, we get a glimpse of how little known scholars such as Gha rung pa engaged in scholarship and made a contribution as a defender of the Jo nang pa. From this perspective, this study has put Gha rung pa on the map of Tibetan studies for the first time. This study also puts forth the original claim that Red mda' ba's scholarly activities, in which he was opposed to the Jo nang pa philosophical tradition, functioned as the primary cause for the decline of the Jo nang pa tradition in Central Tibet. The once flourishing tradition rapidly declined and ultimately disappeared in Central Tibet. One of Dol po pa's students, Byams pa kha bo che Blo gros grags pa, visited the Amdo region and founded many branch monasteries, which have enabled the tradition to survive to this today.³⁸⁸ In this respect, we can say that his contribution was most outstanding. Of course, later scholars such as Kun dga' grol mchog and Tāranātha have also made great contributions to maintaining the Jo nang pa; however, the tradition had never since regained the popularity it enjoyed during the time of Dol po pa and his students.

I discussed the philosophical issues presented in the *Lamp that Illuminates the Expanse of Reality*. Gha rung pa claims therein that the concept of the enlightenment

³⁸⁸ Ngag dbang blo gros grags pa, *Jo nang chos 'byung zla ba'i sgron me* (Beijing: Krung go'i bod rig pa dpe skrun khang, 1993), 106.

matrix is a synonym of Vajrasattva, Heruka, and primordial Buddha. Furthermore, he asserts that the concept of the enlightenment matrix is characterized by the qualities of permanence, purity, bliss, and self. He asserts not only these qualities, but also maintains that the enlightenment matrix has an independent existence and is the ultimate reality, and that the enlightenment matrix is innately present within all sentient beings. Gha rung pa further argues that the enlightenment matrix within sentient beings is tainted, and when the enlightenment matrix has become fully purified through meditative practice on the Path, it is the equivalent of the state of *buddha* in all its plenitude all the *buddha*-qualities such as the ten powers, etc. are innately present in sentient beings. By contrast, Red mda' ba argued that it is impossible that *buddha*-gnosis is sullied or covered by afflictions of sentient beings. It is just like light and darkness; these two are completely different. Thus, the question as to whether *buddha*-qualities are actually innately present within sentient beings or not became one of the major disputes between these two scholars. Gha rung pa utilizes and quotes a large number of citations from the *RGV* as a scriptural authority to support his arguments in which he asserts that all sentient beings are presently equipped with all *buddha*-qualities. By contrast, Red mda' ba rejects the assertion that the verses cited from the *RGV* provide valid proof for the Jo nang pa position. Rather, he argues, this scriptural evidence only addresses the enlightened qualities of *buddha*, but not the qualities of sentient beings. Their debate further develops around the topic of impure and pure suchness, and suchness in terms of being superior and inferior. In addressing these fundamental issues, both of them utilize scriptural citations and logical reasoning. Their different respective hermeneutic traditions result in significant points of divergence of these two scholars. Gha rung pa interprets scripture belonging to the third turning of the

wheel of the teaching as the most superior and considers it to express the definitive and ultimate intent of the Buddha. His reason for taking such a position is based on a literal reading of the *Samdhinirmocana sūtra* where the Buddha states that the third turning of the wheel of teachings is the highest view of Buddhism and represents the definitive meaning, while the other two turnings are regarded as the interpretative and preliminary intent and thus is inferior. Citing the perspective expressed in this *sūtra* constitutes Gharung pa's main argument for his classification of definitive and interpretative meanings. Gharung pa's position is that any *sūtras* and *tantras* that tackle the concept of the enlightenment matrix directly or indirectly are considered to be of definitive meaning. *sūtras* and *tantras* which address concepts other than the enlightenment matrix are considered to be of interpretative meaning. Red mda' ba completely disagrees with the Jonang pa hermeneutics regarding the definitive and interpretive meaning. He took the message of the second turning of the wheel of teachings as the definitive meaning and the other two turnings as interpretative. Red mda' ba's logical argument is that since the Buddha gives teachings according to different audience's mental dispositions, the message from various *sūtras* and *tantras* may not necessarily express the Buddha's own view. Some messages are merely the intention of that particular *sūtra* or *tantras*, but not the intention of the Buddha himself. Put simply, it is the message of that specific *sūtra* or *tantra*, but not the true intent of the Buddha. Therefore, for Red mda' ba, as a scholar, one must examine what the Buddha says, refutes, and advocates with an understanding of the context. If the message of a certain *sūtra* or *tantra* is contradictory to direct experience, then one must reject that point and interpret this message as having another meaning. If the message of a certain *sūtra* or *tantra* agrees with direct experience, then one can treat it

as a literal meaning requiring no further interpretation.

For Red mda' ba, another criterion for judging whether a certain *sūtra* expresses a definitive meaning or not, is whether or not this *sūtra* addresses the notion of the ultimate reality. If a certain *sūtra* treats the ultimate truth, then that particular *sūtra* is considered to express definitive meaning. Otherwise, it is regarded as having an interpretative intent.

For Red mda' ba, the enlightenment matrix has different meanings due to its variety of contexts. For instance, he explains this concept within the context of Yogācāra, Svātāntrika Madhyamaka, Prāsaṅgika Madhyamaka, and the *tantric* perspective. Gha rung pa rightly considers the division of Madhyamaka into Svātāntrika and Prāsaṅgika to be a Tibetan creation, and regards it as baseless. His own classification of the Madhyamaka consists of three types:

1. Madhyamaka devoid of appearances
2. Madhyamaka with appearances
3. The Madhyamaka of great bliss.

Among these three types of Madhyamaka traditions, the first one is the ultimate message of the second turning of the wheel of the Buddha's teachings, the second one is the ultimate message of the third turning of the wheel of the teachings, and the third is the ultimate message of the tantric teachings.

In Chapter One I presented a general survey of the history, development, and intellectual milieu of the Jo nang pa school. I have given an overview of the education system of the time and have examined the reasons for the Jo nang pa being considered controversial. I have examined Gha rung pa's life according to extant biographical works, which show that his scholarly life exemplified the academic liberty that was pervasive during the fourteenth century. I have also introduced major Jo nang masters including Dol

po pa and his students. I have tried to provide a sense of the scholarly milieu of the Jo nang tradition and how Gha rung pa developed his education within the context of social and scholarly environment.

In Chapter Two, I discussed Red mda' ba's life and his turbulent relationship with such Jo nang pa scholars as Ma ti Paṇ chen and Nya dbon. I have also touched on the scholarly activities of debate and discussion between Jo nang and Sa skya school, as well as the Zha lu tradition. I have emphasized and quoted conversations purported to have taken place between scholars or between masters and students. These purported conversations give us a sense of what were likely topics under discussion, concerns, or problems at that time. Such conversations also represent the scholarly and intellectual activities said to have taken place in the fourteenth century.

In Chapter Three I have examined the philosophical and polemical content of the *Lamp that Illuminates the Expanse of Reality*, wherein Gha rung pa confronts Red mda' ba's criticism, inadvertently preserving a number of passages from Red mda' ba's works critical of the Jo nang pa. Gha rung pa's defense mainly relies on quotations from canonical scripture, and contains very little philosophical analysis or rational inference. Ultimately, the variant ways in which Red mda' ba and Gha rung pa tackle the problem of understanding the scripture on which their arguments dependent comes down to the hermeneutic each employs. In addition, I have discussed the different views regarding the origin of *gzhan stong* philosophical views, with regard to which many scholars have divergent opinions. In this Chapter, I also briefly and incompletely discussed the concept of the enlightenment matrix from a broader perspective, addressing not only Gha rung pa and Red mda' ba's positions, but also touching on those of other Jo nang pa masters such

as Dol po pa and several of his other students. I also discuss Bu ston's view on the theory of the enlightenment matrix, which represents a rival interpretation as well. In addition I examine the short version of Red mda' ba's *RGV Commentary* and his view on the enlightenment matrix with a detailed explanation. Dol po pa composed many texts such as *Teaching of Mountain Hermit*, *RGV Commentary*, and *Great Calculation of the Doctrine That Has the Significance of a Fourth Council* to defend his philosophical view and tradition. His students also composed a number of works to defend the Jo nang tradition: Ma ti Paṇ chen composed *Brilliant Clarity of Acceptance and Rejection*,³⁸⁹ Mnga' ris Chos rje composed *Destruction of Mistakes*, 'Jam dpal grags pa composed *Fifth Council which Illuminates the Philosophical System of Limitless and Great Madhyamaka*.

The rival of the Jo nang tradition was led by Bu ston and other Sa skya scholars, who also composed a number of works critiquing the Jo nang philosophical assertions: Bu ston composed *Ornament of Enlightenment Matrix which is Extremely Profound and Difficult to Examine* and his student Sgra tshad pa composed *De bzhin gshegs pa'i snying po'i mdzes rgyan gyi rgyan mkhas pa'i yid 'phrog*. These writings refute Jo nang interpretations of the enlightenment matrix in an attempt to discredit and undermine the doctrinal foundation of the Jo nang pa.

In order to respond to Red mda' ba's *RGV Commentary*, and to defend the Jo nang philosophical tradition, Gha rung pa composed three texts which form his complete package for rebutting Red mda' ba and other rival scholars hostile to the Jo nang position. The three form a complete system in which an attempt is made fully to reject Red mda' ba's criticism presented in his *RGV Commentary*. Gha rung pa constructs his arguments

³⁸⁹ Ma ti Paṇ chen, Blo gros rgyal mtshan, *Blang dor rab gsal, Jo nang dpe tshogs* 8, ed. 'Gro 'dul rgya mtsho and Sgrol ma chos mtsho (Beijing: Mi rigs dpe skrun khang, 2007).

mainly on the grounds of scriptural authority. The points that Gha rung pa discussed in his *Nges don la bskul ba nam mkha'i nor bu* and *Nges don la bskul ba nam mkha'i nor bu'i skabs su 'debs rgyu'i lung bsdus* more or less accord with *Lamp that Illuminates the Expanse of Reality*, for he repeats his arguments and quotations again and again throughout these three texts

As an author, Gha rung pa is not a particularly skillful writer in terms of his use of language, vocabulary, grammar, sentences construction, and crafting arguments; however, he is skillful in his employment of the canonical source material. He utilizes a vast number of *sutric* and *tantric* texts from Buddhist cannon. It would be almost impossible for him to have memorized all of these quotations unless he had an extensive library. He clearly had good bibliographical knowledge for his time, utilizing a great number of sources skillfully.

As a researcher in Buddhist studies, I strongly feel that it is necessary to read entire texts from the Tibetan canon. This will give us a fuller picture of the entire system of Buddhist philosophy, and the structure of Buddhist thought. In this respect, it is not difficult for us to understand why there are so many different views and contradictory ideas in the development of Buddhist philosophy. Furthermore, it is also very important to construct an intellectual history of a certain period by examining sources, events, and the social networks of teacher and student relationships. Even in more obscure biographies, manuscripts, and small notes, we can find important details that can help to build an understanding of a specific moment in history.

In his *The Crystal Mirror of Philosophical Systems*, Thu'u bkwan mentions several sources refuting the Jo nang pa philosophical tradition, and these texts are also

important when discussing the Jo nang pa: Brtson 'grus dpal (fourteenth century) composed *Bde gshegs snying po gsal bar byed pa'i sgron me* and Yar 'brog pa Rin chen tog (fourteenth century) composed a series of texts to refute the Jo nang philosophical tradition: 1. *Mnyam med dbang po'i rdo rje*, 2. *Ye shes thog tog*, 3. *Rdo rje'i thog chen*, and 4. *Rdo rje'i tho ba*. None of these are currently available. Rgyal tshab Dhar ma rin chen composed a text called *Sangs rgyas kyi ming can bdag rtag pa'i mthar 'dzin pa'i lta ba 'joms par byed pa yid kyi mun sel*³⁹⁰ before he met Tsong kha pa. Furthermore, Thu'u bkwan also mentions that Gnas drug pa Dge 'dun dpal (fourteenth century), Rin chen gzhon nu (fourteenth century) from the Bde ba can monastery, and Dka' bzhi ba Rin chen rdo rje (fourteenth century) strove to refute the Jo nang pa. However, Thu'u bkwan did not provide the title of their texts.³⁹¹

There is strong evidence indicating that the decline of the Bka' gdams pa school and the rise of the Dge lugs pa occurred within a relatively short period of time. To some extent, we can say that the assimilation and integration of the old and new schools took place simultaneously. The process of this transition of the new and old Bka' gdams pa was exacerbated by the controversies surrounding the interpretation of the enlightenment matrix and the development of Mahāyāna Buddhism. Tsong kha pa witnessed these substantial debates. In fact, he participated in the debate in support of Red mda' ba.³⁹² His

³⁹⁰ Not located.

³⁹¹ Thu'u bkwan Blo bzang chos kyi nyi ma, *Grub mtha' shel dkar me long*, 230.

³⁹² Regarding the issue of how and where Tsong kha pa, together with Red mda' ba, was involved in debate with Jo nang, there are two pieces of evidence, both of which are provided in Red mda' ba's biography composed by Sangs rgyas rtse mo. First of all, the fact that abbot Bstan pa'i rgyal mtshan invited Red mda' ba to debate, sending a message via master 'Jam dbyangs, indicates that the location of the debate was somewhere near Sa skya. When Red mda' ba went to debate, the biography mentions that he left from Sa skya. The biography doesn't mention the name of each individual in Red mda' ba's group, but it says, "The magnanimous [Red mda' ba] and his students were invited from Sa skya" (*bdag nyid chen po dpon slob*

philosophical thinking was shaped within the context of these debates. Therefore, to some extent, we could say that Tsong kha pa's writings are the result of these debates, with his explanation of emptiness and Prāsaṅgika-Madhyamaka being accepted and admired by thousands of Bka' gdams pa and Sa skya pa followers. Future research will need to evaluate the nature and scope of the impact of these debates on the old political and religious order, together with their role in shaping the new order of the Tibetan Buddhist schools.

rnams Sa skya nas spyang drangs). What clue do we have that Tsong kha pa actually witnessed the debate? The biography provides another piece of evidence. At one point, when Red mda' ba was lecturing to sixteen students at Ngam rings Monastery, abbot Bstan pa'i rgyal mtshan is said to have also been lecturing to seven hundred students near Ngam rings. According to the biography, Red mda' ba wondered aloud who would become more beneficial to the Buddhist teaching in future, his sixteen students or abbot Bstan pa'i rgyal mtshan's seven hundred students? Later, Red mda' ba is also said to have remarked that the seven hundred students of abbot Bstan pa'i rgyal mtshan couldn't even be compared to Tsong kha pa, only one of his sixteen students at that time. According to Red mda' ba's biography, we can conclude that Tsong kha pa accompanied Red mda' ba during that period of debate, and that he was one of the sixteen students at Ngam rings when Red mda' ba lectured there. Secondly, the debate occurred at a location between Sa skya and Ngam rings. According to *The Blue Annals*, abbot Bstan pa'i rgyal mtshan was a student of Phyogs las rnam rgyal and the abbot of Ngam rings monastery.

Part II

A Tibetan Edition and an English Translation of the *Chos dbyings gsal ba'i sgron me* (A Lamp that Illuminates the Expanse of Reality or an Introduction to My Philosophical System)

*Chos dbyings gsal ba'i sgron me zhes kyang bya grub mtha' dbu 'byed zhes kyang bya ba
bzhugs so //*³⁹³ *'dul byung mkhan po lha'i dbang po*

[1b] *chos dbyings gsal sgron zhes bya ba //*
ston pa mtshungs med shakya seng ge dang //
'jam pa'i dbyangs la gus par phyag 'tshal nas //
chos rnams kun gyi gnas lugs de bzhin nyid //
tshul bzhin ma rtogs log rtogs sdang smra yis //
chos dang gang zag mchog la skur 'debs shing //
bstan pa dkrug par mdzad pa'i tshogs rnams la //
ma phod bya gtong bsnyen bskul mdor bsdus bri //
sras bcas rgyal bas byin gyis brlab tu gsol //

*deng sang thun mong ba'i bstan bcas sgra tshad dang snang med dbu ma rang
stong phyogs la sbyangs pa lhur byas shing thun mong min pa gzhan stong snang bcas
dbu ma dang gsang sngags mthar thug la 'dris chung pa'i mkhas pa phal cher sangs
rgyas dang shes pa gang yin la 'dus byas kyis khyab // de stobs kyis sems can thams cad
la sangs rgyas chos skus ma khyab // mdor sems can la sangs rgyas yod par bshad pa /
rgyud bla rtso 'grel gyi dgongs gzhi / gsungs pa'i dgos pa / dngos la gnod byed dang
bcas pas dkag³⁹⁴ ces sogs smra 'o //*

³⁹³There is a vertical information about the text on folio 1a: *Phyi, La*, 478. All the manuscripts from 'bras spungs monastery library had this kind of information for the classification and catalogue purpose. This information is located just above the title of manuscript. Below the manuscript title, these hand written words are appeared: *'dul byung mkhan po lha'i dbang po appeared /*.

³⁹⁴Read: *bkag*.

The Lamp that Illuminates the Expanse of Reality
or *An Introduction to my Philosophical System*

‘Dul byung Abbot Lha’i dbang po

[1b] *The Lamp that Illuminates the Expanse of Reality*

Having paid homage to the peerless teacher Śākyasiṃha and Mañjughoṣa
with reverence,

I shall write a précis of persuasive advice for the host who misunderstood
or wrongly understood suchness, the ontology of all phenomena,
and who belittle the best of people and the Dharma with hateful speech,
thereby muddling the teachings of the Buddha.

May the victorious one and his son bless me.

[Synopsis of the Controversy]³⁹⁵

Nowadays, most scholars devote themselves to the study of ordinary treatises on grammar and logic, and to the faction of Self-Emptiness and Madhyamaka that deals with non-appearance, but are less familiar with the extraordinary Other-Emptiness and the Madhyamaka that deals with appearances and the consummate secret mantra. They say such things as, “It follows that whatever is buddha and knowledge are compounded, and by virtue of that fact, it follows that all sentient beings are not the Buddha’s reality body. We refute the explanation in *sūtras* that all sentient beings are buddhas, on account of the underlying intent of the *RGV* and its commentary, and the motive for it is being taught, which is incompatible with its surface reading.”

³⁹⁵ This is a title I have given to this section.

de'i gnad ni spyir bka' rnam *kyi brjod bya'i gtso bo ni de bzhin nyid yin la de nyid bka'*
bar pa nas sgro 'dogs bsal ba'i phyir skyon brtags chos sel ba rnam bcad dgag pa'i cha
nas gtso bor bstan pa la zhen pas lan la / bka' tha ma dang sngags nas de nyid la sgro
'dogs sel ba'i steng du yon tan la skur 'debs sel ba'i phyir yongs gcod sgrub pa'i cha
dang bcas pa rgyas par ston pa la sems tsam gyi lta ba yin snyam du bsnyas pas lan
zhing / chos nyid de bzhin nyid de kun khyab yin pa tsam cig³⁹⁶ go yang de nyid rang
stong gzhi rtsa dang phan gnod yon tan gang yang med pa [2a] nam mkhas³⁹⁷ gzugs kyi
go 'byed pa lta bu dang 'dra ba tsam cig tu go zhing mi rtog ye shes dang don dam byang
chub kyi sems dang rang bzhin 'od gsal gyi sems dang / don dam chos sku dang / sher
phyin dang / myang 'das dang / bde gshegs snying po dang / rdor sems dang / he ru ka
dang / dang po'i sangs rgyas sogs su ma go ba dang sangs rgyas thams cad kyi chos
sku'am ngo bo nyid sku de nyid 'dus ma byas pa

³⁹⁶ Read: *zhig*.

³⁹⁷ Read: *mkha'i*.

The crux of their statement generally stems from the fact that although the principle subject matter of the word of Buddha is thusness, the problem caused due to their admire the idea that the middle period word of Buddha was taught primarily from a negative, exclusionary position that eliminates faultily imputed phenomena in order to dispel exaggeration, but again the problem caused due to their contemptuous towards the idea [thinking it to be the view of the Yogācāra] that the final period word of the Buddha, as well as the *tantras*, were extensively taught from a positive, together with inclusionary position in order to eliminate denigration of qualities, in addition to eliminating exaggeration with regard to thusness. [2a]

So, though they understand the reality of suchness to be a simple omnipresence, they understand that thusness merely to resemble the form of sky, that is, to be self-empty, and utterly without basis, advantage, disadvantage, or quality. They do not understand non-conceptual wisdom, ultimate bodhicitta, the naturally radiant mind, the ultimate *dharmakāya*, perfect wisdom, nirvana, *sugatagarbha*, Vajrasattva, Heruka, or the supreme primordial Buddha.

mtha' dang dbus med rgya chen nam mkha' ltar khyab pa //
sangs rgyas nyid ni yon tan dri ma med gter
*sems can kun la khyab med rnam gzigs nas //*³⁹⁸

ces pa'i stobs kyis chos thams cad kyi de bzhin nyid yin zhing de bzhin nyid rnam
kyang ngo bo gcig pa dang rang bzhin gyis sangs rgyas yin pa la yin par ma shes
par bzang ngan du phye bas lan no //

de spang ba'i phyir don dam pa'i chos rnam ngo bo gcig cing ro mnyam
mkha' khyab ming gi rnam grangs mtha' yas par rig par bya ste // *sher phyin gyi*
mtshan brgya rtsa brgyad par /

sangs rgyas yum 'gyur³⁹⁹ de'i⁴⁰⁰ mtshan // *dge ma bdag gis*
brjod par bgyi // *'byor par 'dod pas mnyan par gyis //* *sher*
phyin dang / thams cad mkhyen pa dang // *lam gyi rnam pa*
mkhyen pa dang // *rnam pa tham⁴⁰¹ cad mkhyen pa dang //*
yang dag pa'i mtha' dang / de bzhin nyid dang / ma nor ba de
bzhin nyid dang / gzhan min pa de bzhin nyid dang / bden pa
dang de kho na dang⁴⁰²

³⁹⁸ RGV, 185, IV: 2b-c. See variant readings: ***theg pa ma lus nges par bsrubs te mtha' dang dbus med rgya chen nam mkha' ltar khyab pa //*** *sangs rgyas nyid ni yon tan dri ma med gter sems can kun la khyad med rnam gzigs nas //*.

³⁹⁹ Reads: *gyur*.

⁴⁰⁰ Reads: *de yi*.

⁴⁰¹ Read: *thams*.

⁴⁰² *Ārya-prajñāpāramitānāmāṣṭaśataka, Bka'* 'gyur (*dpe bsdur ma*), vol.34, 490; See variant readings: *sangs rgyas yum* ***gyur de yi*** *mtshan //* *dge ma bdag gis brjod par bgyi //* *'byor par 'dod pas mnyan par gyis //* ***shes rab kyi pha rol tu phyin pa*** *dang / thams cad mkhyen pa* ***nyid*** *dang / lam gyi rnam pa mkhyen pa* ***nyid*** *dang / rnam pa* ***thams*** *cad mkhyen pa* ***nyid*** *dang / yang dag pa'i mtha' dang / de bzhin nyid dang / ma nor ba de bzhin nyid dang / gzhan* ***ma yin pa*** *de bzhin nyid dang / bden pa dang / de kho na dang /*.

They do not know that the *dharmakāya* or *svabhāvikāya* of all buddhas are uncompounded thusness, and which is suchness of all phenomena and indicated by virtue of the line

“Free from center and periphery, like sky, the Buddha is the source of stainless qualities, and exists in all sentient beings without any differentiation.”

Yet the problem is caused due to their lack of knowledge that thusnesses are all of the same nature and are actually Buddha, and made a discrimination of good and bad traits.

[Synonyms of the Ultimate]⁴⁰³

In order to do away with that bias, we should know the manifold synonyms of ultimate phenomena, such as one nature, equal taste, and pervasive sky. The

Prajñāpāramitānāmāṣṭaśataka states these are names of the *prajñāpāramitā*, saying:

“I, the virtuous one, will tell the names of the mother of buddhas; You who wish to benefit, please listen. Prajñāpāramitā, omniscience, knowledge of the aspects of the path, all knowing, the ultimate true nature, thusness, thusness beyond errors, thusness for which there is no other, the truth, the real state.”

⁴⁰³ This is a title I have given to this section.

*zhes sogs de rnams sher phyin gyi rnam grang*⁴⁰⁴ *du gsungs pa dang // don dam pa'i bden*
pa bsdus pa'i the tshom bcad pa'i le'ur /

da ni ming la mngon par zhen pa rnams kyi 'khrul pa bsal ba'i
phyir don dam pa'i ming gi rnam grangs 'ga'zhig la 'jug par bya
ste / de la dang po ni 'od gsal ba dang / [2b] thams cad stong pa
dang / rdo rje'i ye shes dang / sangs rgyas kyi ye shes dang / bla
na med pa'i ye shes dang / chos kyi sku dang / yang dag pa'i
*mtha'dang*⁴⁰⁵

zhes sogs dang / sher phyin dang sangs rgyas thams cad kyi yum dang / thams cad

mkhyen pa dang de bzhin nyid zhes sogs de rnams don dam pa'i rnam grangs su gsungs
pa dang /

⁴⁰⁴ Read: *grangs*.

⁴⁰⁵ *Caryāmelāpakapradīpa*, *Bstan 'gyur (dpe bsdur ma)*, vol.18, 239-40. See variant readings: *da ni ming la mngon par zhen pa rnams kyi* 'khrul pa bsal **bar bya** ba'i phyir don dam pa'i ming gi rnam grangs 'ga'zhig la 'jug par bya ste / de la dang **por** ni 'od gsal ba dang / thams cad stong pa dang / **sangs rgyas ye shes dang** / rdo rje'i ye shes dang / bla na med pa'i ye shes dang / **dri ma med pa dang / dngos po med pa dang / snang ba med pa dang / bdag med pa dang / mya ngan las 'das pa dang / sems can med pa dang / srog med pa dang / gang zag med pa dang / gso ba med dang / skye ba med pa dang / 'gag pa med pa dang / yi ge med pa dang / tshig med pa dang / dmigs su med pa dang / bla na med pa dang / brjod du med pa dang / bsam gyis mi khyab pa dang / mtha' yas pa dang / grangs med dang / dbang po las 'das pa dang / gnas med pa dang / mtshan nyid med pa dang / 'dus ma byas pa dang / mtshan ma med pa dang / mi g.yo ba dang / dmigs pa dang dang bral ba dang / rnam par mi shes pa dang / brtag tu med pa dang / zad pa med pa dang / 'phel ba med pa dang / tshig med pa dang / sgrib pa med dang / tshul gcig pa dang / zhi ba dang / zhi ba nyid dang / nam mkha' dang mnyam pa dang / rang bzhin gyis dag pa dang / thog ma med pa dang / dbus med pa dang / tha ma med pa dang / 'gro ba med pa dang / 'ong ba med pa dang / ring ba ma yin pa dang / nye ba ma yin pa dang / gcig ma yin pa dang / tha dad ma yin pa dang / reg par dka' ba dang / rnam par bsgom par dka' ba dang / bsam gtan nyid dang / yang dag pa dang / chos kyi sku dang / yang dag pa'i mtha'dang /.**

The *Paramārthasatyasaṃgraha-vicikitsācheda* chapter [of the *Piṇḍavishisādhana*] states that *prajñāpāramitā*, the mother of all buddhas, omniscience, thusness, and such, are different names with the same meaning, saying:

“Now, in order to eliminate the error of those who deeply admire terms, let us get into some of the various names of the ultimate truth. First of all is clear light, the all-empty, *vajra*-wisdom, the Buddha’s wisdom, highest wisdom, *dharmakāya*, ultimate.” [2b]

Byang chub sems 'grel du

byang chub sems mchog de nyid ni //
de bzhin nyid dang yang dga mtha' //
mtshan ma med dang don dam dang //
*stong pa nyid ces brjod pa yin*⁴⁰⁶

zhes / de rnams don dam byang chub sems kyi rnam grangs su gsungs pa dang / dbus

mthar /

stong pa nyid ni mdor bsdus na //
de bzhin nyid dang yang dag mtha' //
mtshan ma med dang don dam dang //
*chos kyi dbyings ni rnam grangs so*⁴⁰⁷

zhes de rnams stong nyid mthar thug gi rnam grangs su gsungs pa dang / rgyud blar /

gang phyir de ni chos sku de ni de bzhin gshegs //
*de ni 'phags pa'i bden pa don dam mya ngan 'das*⁴⁰⁸

zhes dang /

⁴⁰⁶ *Bodhicittavivaraṇa*, in C. Lindtner, *Nāgārjuna: Studies in the Writings and Philosophy of Nāgārjuna* (Delhi: Motilal Banarsidass, 1982), 206, V: 71. See variant readings: *de bzhin nyid dang yang dag mtha' //* *mtshan ma med don dam* **nyid** // *byang chub sems mchog de nyid* **dang** // *stong nyid* **du yang bshad** pa yin //.

⁴⁰⁷ Shankou, Yi, *Hanzang duizhao bianzhongbian lun* (Taibei: Huayu chubanshe, 1986), 13, I: 14. See variant readings: *stong pa nyid ni mdor* **bsdu** na // *de bzhin nyid dang yang dag mtha' //* *mtshan ma med dang don dam dang //* *chos kyi dbyings ni rnam grangs so //*.

⁴⁰⁸ *RGV*, 107, I: 84.

The *Bodhicittavivaraṇa* says:

“The superior bodhicitta itself is called thusness,
ultimate true nature, signlessness, ultimate reality,
and emptiness.”

Thus are these said to be synonyms for ultimate bodhicitta. The *Madhyāntavibhāga* says:

“Emptiness, in sum, is a synonym for thusness, ultimate nature,
singleness, ultimate reality, and suchness.”

Thus are these said to be synonyms for ultimate emptiness.

The *RGV* states that the four *dharmakāya*, *tathāgata*, the ultimate truth, and
nirvana are synonyms for pure *sugatagarbha*, saying:

“Therefore, it is *dharmakāya*, it is *tathāgata*,
it is noble truth, it is the ultimate reality, and nirvana.”

chos kyi sku la sogs pa yi //
*rnam grangs bzhir ni shes par bya*⁴⁰⁹

zhes / de rnam chos sku dang de bzhin gshegs pa dang / don dam pa'i bden pa dang /
myang 'das dang bzhi po rnam dag bde gshegs snying po'i rnam grangs su gsungs pa
dang / rgyal ba'i yum du /

de bzhin nyid dang / ma nor ba de bzhin nyid dang /
gzhan ma yin pa de bzhin nyid dang / chos nyid dang
/ chos kyi dbyings dang / chos gnas pa nyid dang /
chos skyon med pa nyid dang / yang dag pa'i mtha'
*dang / bsam gyis mi khyab pa'i dbyings*⁴¹⁰

⁴⁰⁹ *RGV*, 107, I: 85c-d. See variant readings: *chos kyi sku la sogs pa yi //* *rnam grangs bzhir ni shes par bya //*.

⁴¹⁰ *Ārya-prajñāpāramitānāmāṣṭaśataka, Bka'* 'gyur (*dpe bsdur ma*), vol.34, 490-91; See variant readings: *yang dag pa'i mtha' dang / de bzhin nyid dang / ma nor ba de bzhin nyid dang / gzhan ma yin pa de bzhin nyid dang / bden pa dang / de kho na dang / yang dag pa dang / phyin ci ma log pa nyid dang / stong pa nyid dang / mtshan ma med pa nyid dang / smon pa med pa nyid dang / dngos po med pa nyid dang / ngo bo nyid dang / dngos po med pa'i ngo bo nyid dang / chos nyid dang / chos kyi dbyings dang / chos gnas pa nyid dang / chos mi 'gyur ba nyid dang / chos skyon med pa nyid dang /*.

And also:

“The synonyms, *dharmakāya* and such, should be known as fourfold.”

The *Prajñāpāramitānāmāṣṭaśataka* says:

“...thusness, non-erroneous thusness, thusness of which there is no other, the innate nature, the element of reality, abiding dharma, the flawless dharma, the highest culminating point, and inconceivable sky.”

zhes gsungs pa la 'di rnams kyi 'grel par gnod 'joms su /

*de bzhin nyid ma nor ba de bzhin nyid la sogs pa rnams la bye
brag ci yod ces na / yongs su grub pa'i 'jug pa tha dad pas tha
dad te rnam par 'jig pa med par yongs su grub pa dang phyin ci
ma log par yongs su grub pa dang / 'gyur ba med par yongs su
grub pa dang / ngo bo nyid du yongs su grub pa dang / 'phags
pa'i chos rnams kyi rgyu nyid du yongs su grub pa dang / dus
thams cad du yongs su grub pa dang / [3a] phyir mi ldog par
yongs su grub pa dang / de kho na nyid du yongs su grub pa
dang / rtog ge'i lam las 'das par yongs su grub pa 'o ⁴¹¹*

zhes sogs nas

don dam par thams cad kyang yongs su grub pa'i rnam grangs so ⁴¹²

zhes de rnams yongs grub kyi rnam grangs su gsungs pa dang /

⁴¹¹ *Āryaśatasāhasrikāpajñcaviṃśatisāhasrikaṣṭādaśasāhasrikāprajñāpāramitābṛhaṭṭīkā*, Bstan 'gyur (dpe bsdur ma), vol.55, 867--68; See variant readings: *de bzhin nyid **dang** ma nor ba de bzhin nyid **ces bya ba** la sogs **pa'i tshig** rnams la bye brag ci yod **ce** na / yongs su grub pa'i 'jug pa tha dad pas tha dad **de** / 'di la yongs su grub pa'i mtshan nyid **ni rnam pa dgu ste** / 'jigs pa med par yongs su grub pa dang / phyin ci ma log par yongs su grub pa dang / 'gyur ba med par yongs su grub pa dang / ngo bo nyid du yongs su grub pa dang / **rnam par byang ba'i** chos **thams cad** kyi rgyu nyid yongs su grub pa dang / dus thams cad du yongs su grub pa dang / phyir mi ldog par yongs su grub pa dang / de kho na nyid du yongs su grub pa dang / rtog ge'i lam las 'das par yongs su grub pa **dang** /*

⁴¹² *Ibid.*, 870; See variant readings: *don dam par **ni** thams cad kyang yongs su grub pa'i **chos kyi** rnam grangs so //*

Commenting on these, *Bṛhaṭṭīkā* says:

“What specific difference is there between non-erroneous thusness, thusness, and so on? They are distinct in terms of their function of perfection: perfect in terms of never deteriorating, perfect in the sense of never being wrong, perfect in the sense of being unchanging, perfect in the sense of its essence, perfect in the sense of being the cause of ārya dharmas, perfect at all times, perfect in the sense of never turning back, perfect in the sense of suchness, and perfect in the sense of being beyond conjecture...”

on up to, [3a]

“Ultimately, all of these are synonyms for perfection.”

Thus are these said to be synonyms for perfection.

dus 'khor dang po'i sangs rgyas su /

e gsang mkha' kham bha ga'am //
chos 'byung chu skyes seng ge'i khrir //
bzhugs pa'i rdo rje can wam dang //
rdo rje can dang rdo rje sems //
rdo rje 'jigs byed rdo rje dbang //
he ru ka dang dus 'khor lo //
dang po'i sangs rgyas la sogs ming //
sna tshogs yul gyi tha snyad kyis //
rgyud gzhan dag tu bdag gis brjod //⁴¹³

ces de rnam he ru ka la sogs pa'i rnam grangs su gsungs pa dang / don dam pa'i mtshan
brjod du /

de nas dpal ldan rdo rje 'chang

zhes pa nas

ye shes sku nyid khyod la 'dud //⁴¹⁴

ces pa'i bar tshigs su bcad pa brgya drug cu rtsa gnyis kyis de rnam dus gsum gyi sangs
rgyas thams cad kyis ye shes kyis sku bcom ldan 'das 'jam dpal ye shes sems dpa'i rnam
grangs su gsungs pa dang /

⁴¹³ *Vimalaprabhā-nāma-mūlatantrānusāri ṇī-dvādaśasāhasrikālaghukālacakratantrarājaṭikā, Bka' 'gyur* (dpe bsdur ma), vol. 99, 80.

⁴¹⁴ Wayman, Alex, *Chanting the Names of Mañjuśrī: The Mañjuśrī-Nāma-Saṃgīti* (Boston: Shambhala, 1985). 57-113.

In the *Kālacakra Tantra*, the primordial Buddha says:

“In other *tantras*, I have used terms according to various occasions, to express it with names such as mysterious ‘E,’ realm of sky, bhaga, source of phenomena, water-born, Vajradhara ‘Vaṃ’ who sit on the lion throne, Vajravat, Vajrasattva, Vajrabhairava, and Vajreṣvara, Heruka, Kālacakra, and Indra Buddha.”

Thus are these said to be synonyms of Heruka, and so on.

The *Mañjuśrīnāmasaṃgīti*, states these are the synonyms for Bhagavad Mañjuśrī, who is the wisdom body of the buddhas of the three times, are taught by means of those hundred and sixty-two verses, saying:

“Thence, glorious Vajradhāra...”

up to

“...I pay homage to you who is the wisdom body.”

'jam dpal zhal lung du

rnam grangs dag kyang rab tu bstan //
de bzhin nyid dang yang dag mtha' //
bsam gyis mi khyab pa'i dbyings //
chos nyid dang ni chos skyon med //
stong pa nyid dang mtshan ma med //
smon pa med pa nyid dang yang //
nyon mongs 'khrul 'khor 'bor byed pa //
skye ba med dang 'od gsal ba //
*mngon par byang ni chub pa dang //*⁴¹⁵

zhes sogs dang /

*don dam pa'i bden pa dang /*⁴¹⁶

zhes sogs nas //

dngos po de la mdo rgyud rnams //
gsungs shing yang dag gsungs 'gyur ba //
de ni de bzhin nyid 'di las //
*gzhan ni ci yang ma gsungs so*⁴¹⁷

⁴¹⁵ *Dvikramatattvabhāvanā-nāma-mukhāgama*, *Bstan 'gyur (dpe bsdur ma)*, vol.21, 854; See variant readings: *rnam grangs dag kyang yongs su bstan //* *de bzhin nyid dang yang dag mtha' //* *bsam gyis mi khyab pa yi dbyings //* *chos nyid dang ni chos skyon med //* *stong pa nyid dang mtshan ma med //* *smon pa med pa nyid dang yang //* *nyon mongs khur chen 'dor byed pa //* *skye ba med dang 'od gsal ba //* *mngon par byang ni chub pa dang //*.

⁴¹⁶ *Ibid.*, 854; See variant readings: *don dam pa yi bden pa dang //*.

⁴¹⁷ *Ibid.*, 855; See variant readings: *de la mdo dang rgyud rnam las //* *de 'dra rnam pa mtha' yas pa //* *gsungs shing yang dag gsung 'gyur ba //* *der ni de bzhin nyid 'di las //* *gzhan ni ci yang ma gsungs so //*.

[All the Buddhas Are Manifestations of Suchness]⁴¹⁸

And the *Mañjuśrīmukhāgama* states that the definitive meaning explained in the *sūtras*, and the infinite peaceful and wrathful deities that are explained in the inner and outer *tantras*, in particular, are synonyms for and manifestations of suchness, saying:

“The synonyms have been fully taught:
thusness, ultimate reality, inconceivable sky,
suchness, flawless dharma, emptiness, signlessness,
wishlessness, throwing off the wheel of affliction,
the unborn, clear light, and full enlightenment...
...ultimate truth...the *sūtras* and *tantras* have been
taught regarding that entity, and will continue to be
taught for only this suchness, and for nothing else
have been taught.”

⁴¹⁸ This is a title I have given to this section.

zhes dang //

bdag po rdo rje 'chang ba mchog //
sdzogs⁴¹⁹ pa'i rim pa rnal 'byor pa //

zhes nas

de la de sogs rab grangs⁴²⁰ pa //
ming ni rnam pa mtha' yas pa //
gnyis med ye shes mtshon pa ste //
mdo dang rgyud rnams thams cad du //
*blo ldan rnams kyis rtogs par bya //*⁴²¹

[3b] *zhes mdo rgyud rnams su bshad pa'i nges don dang khyad par rgyud sder bshad pa'i*

sngags phyi nang gi zhi khro rab 'byams mtha' yas pa rnams kyang chos nyid kyi rnams

grangs dang rol pa te mkha' 'gro rgya mtshor

dkyil 'khor sgo bshi⁴²² spros pa'i dbus ma la dmyal
ba / de'i phyi ma la dud 'gro / de'i phyi ma la yi
dags / de'i phyi ma la lha mi dang sangs rgyas
byang sems dang nyan rang rnams bkod nas de
rnam⁴²³ rim par sangs rgyas kyi ngo bo nyid chos
dang longs spyod rdzogs pa dang / sprul pa'i skur
*bshad pas so //*⁴²⁴

⁴¹⁹ Read: *rdzogs*.

⁴²⁰ Read: *grags*.

⁴²¹ *Dvikramatattvabhāvanā-nāma-mukhāgama*, *Bstan 'gyur (dpe bsdur ma)*, vol.21, 856; See variant readings: *bdag po rdo rje 'chang ba mchog //* **rdzogs** *pa'i rim pa'i rnal 'byor pas //* up to *de ltar de sogs rab grags pa //* *ming ni rnam pa mtha' yas pa //* *gnyis med ye shes mtshon pa ste //* *mdo dang rgyud rnams thams cad du //* *blo ldan rnams kyis rtogs par bya //*.

⁴²² Read: *bzhi*.

⁴²³ Read: *rnams*.

⁴²⁴ This is a paraphrase of passage in *Śrī-ḍākār nava-mahāyoginī-tantrarāja-nāma*, *Bka' 'gyur (dpe bsdur ma)*, vol.78, 463-67.

And:

“Superior Lord Vajradhāra, yogi of the completion stage...
...you intelligent should know that in all the *sūtras* and *tantras*
the many names, such and such, which are well renowned,
represent nondual wisdom.” [3b]

The *Ḍākinīsamudra Tantra* says:

“The four maṇḍala gateways festooned with hell in the center,
the animals on the following, hungry ghosts on the next, and
gods, humans, buddhas, bodhisattavas, *śrāvakas*, and
pratyekabuddhas on the one after that, these are explained to
be the *svabhāvikakāya*, the *dharmakāya*, the *saṃbhogakāya*,
and the *nirmāṇakāya*, respectively.”

*des na chos sku'i sangs rgyas dang don dam pa'i mtshan gyi rnams grangs mtha' yas pa
thams cad don chos nyid de bzhin nyid dang gnyis med ye shes su cig⁴²⁵ par gsungs so //*

dkon mchog sprin du

*rigs kyi bu de ni de bzhin nyid ces bya'o //
yang dag pa'i mtha' zhes bya'o //
thams cad mkhyen pa nyid ces bya'o //
rnam pa thams cad mkhyen pa nyid ces bya'o //
bsam gyi mi khyab pa'i dbyings zhes bya'o //⁴²⁶*

zhes dang / rab zhi rnam nges cho 'phrul gyi mdor //

*gang mi bden pa de de bzhin nyid min no // gang de
bzhin nyid min pa de de bzhin gshegs pa min no // de
bzhin gshegs pa ni bden pa // yang dag pa // de
bzhin nyid ma nor ba de bzhin nyid⁴²⁷*

ces sogs dang /

⁴²⁵ Read: gcig.

⁴²⁶ *Ārya-ratnamegha-nāma-mahāyāna-sūtra*, Bka' 'gyur (dpe bsdur ma), vol.64, 167-68. See variant readings: rigs kyi bu de ni de bzhin nyid ces bya'o // yang dag pa'i mtha' zhes bya'o // thams cad mkhyen pa nyid ces bya'o // rnam pa thams cad mkhyen pa nyid ces bya'o // bsam **gyis** mi khyab pa'i dbyings zhes bya'o //.

⁴²⁷ *Praśāntaviniścaya sūtra*, Bka' 'gyur (dpe bsdur ma), vol.55, 488; See variant readings: gang mi bden pa de de bzhin nyid **ma yin no** // gang de bzhin nyid min pa de de bzhin gshegs pa **ma yin no** // de bzhin gshegs pa ni bden pa / yang dag pa / de bzhin nyid ma nor ba de bzhin nyid /.

Therefore, “*dharmakāya*,” which is Buddha, and the countless synonyms that are names for ultimate truth are said to be the same as suchness and the non-dual wisdom.

The *Ratnamegha sūtra* says:

“Oh, fortunate son, it is called thusness,
the ultimate true nature,
the omniscient one,
and inconceivable sky.”

And the *Praśāntaviniścaya sūtra* says:

“Whatever is untrue, that is not thusness;
whatever is not thusness, that is not *tathāgata*;
for the *tathāgata* is true, perfect, and unmistaken
thusness.”

rdō rje gcod par /

gang dag nga la gzugs su mthong //
gang dag nga la sgrar shes pa //
log par song la zhugs pa'i //
skye bo de yis nga mi shes //
'dren pa rnams ni chos nyid lta // ⁴²⁸

zhes dang // gser 'od dam pa dang / sprin chen po'i mdor //

sangs rgyas bcom ldan chos kyi sku //
de bzhin gshegs pa chos kyi dbying ⁴²⁹

zhes dang //

⁴²⁸ *Ārya-vajracchedikā-nāma-prajñāpāramitā-mahāyāna-sūtra*, Bka' 'gyur (dpe bsdur ma), vol.34, 354; See variant readings: gang dag nga la gzugs su mthong // gang dag nga la sgrar shes pa // log par **spong bar zhugs pa ste** // skye bo de dag nga mi **mthong** // 'dren pa rnams ni chos **kyi sku** //.

⁴²⁹ This is not a quotation in *Ārya-mahāmegha*, Bka' 'gyur (dpe bsdur ma), vol.91, 591-622. However, this is a quotation from *Ārya-suvarṇaprabhāsa-sūtreन्द्रarāja-nāma-mahāyāna-sūtra*, Bka' 'gyur (dpe bsdur ma), vol.90. 13; See variant readings: **rdzogs pa'i sangs rgyas** chos kyi sku // de bzhin gshegs pa chos kyi dbyings //.

And the *Vajracchedikā* says:

“Whosoever sees me as a form,
and whosoever knows me as a sound
has fallen into error.
They don’t know me;
the leaders see reality.”

The *Suvarṇaprabhāsottamam* and the *Mahāmegha sūtra* say:

“The Buddha Bhagavat is the *dharmakāya*,
and the *tathāgata* is *dharmatā*.”

yum gyi rnam rdzogs kyi mtshan nyid thad kyi mdor / gzugs sogs chos thams cad kyi de

bzhin nyid rnams rnam mkhyen du bstan zhing /

byang chub de bzhin nyid mtshan nyid //
*de yang de'i mtshan nyid bzhed //*⁴³⁰

ces pa'i mdor /

chos thams cad kyi de bzhin nyid ni bla na med
*pa yang dag rzdogs pa'i byang chub po*⁴³¹

ces sogs dang // sgyu ma mkhan bzang po [4a] lung bstan pa'i mdor /

sangs rgyas gzugs su ma yin mtshan dang ni //
na tshod ris su ma yin sgra dang ni //
'chad pa 'gyur ba ma yin sems dang ni //
rnam shes yid kyis rab tu phye ma yin //
*chos nyid gang yin bcom ldan 'das*⁴³²

zhes dang / gzhan yang mdo mang por / sangs rgyas bcom ldan 'das rnams chos nyid de

bzhin nyid du bshad cing / chos nyid de bzhin nyid rnams kyang sangs rgyas bcom ldan

'das su gsungs la / de bzhin nyid rnams ro mnyam gcig tu gsungs te /

⁴³⁰ *Abhisamayālaṃkāra*, Bstan 'gyur (dpe bsdur ma), vol.49, 20. See variant readings: *byang chub de bzhin nyid mtshan nyid // de yang de yi mtshan nyid bzhed //*.

⁴³¹ *Śatasāhasrikāprajñāpāramitābrhatīkā*, Bstan 'gyur (dpe bsdur ma), vol.55, 438. See variant readings: *rab 'byor chos thams cad kyi de bzhin nyid gang yin pa de bla na med pa yang dag par rdzogs pa'i byang chub bo //*.

⁴³² *Ārya-bhadramāyākāravayākaraṇa-nāma-mahāyāna-sūtra*, Bka' 'gyur (dpe bsdur ma), vol.43, 68. See variant readings: *sangs rgyas gzugs su mi blta mtshan dang ni // na tshod rigs su ma yin sgra dang ni // 'chad par 'gyur ba ma yin sems dang ni // rnam shes yid kyis rab tu phye ba min // chos nyid gang yin sangs rgyas bcom ldan 'das //*.

The *Abhisamayālaṃkāra*, says:

“It is taught that the suchness of all phenomena,
including form and such, is omniscience.
For it is said, ‘Suchness is characteristic of enlightenment,
and it is also its characteristic.’”

Which in sum says:

“The suchness of all phenomena is *anuttara-samyak-saṃbodhi*.” [4a]

The *Bhadramāyākāvyākaraṇa* says:

“Buddha is not within form, nor is he in name,
age, or figure, nor is he describable with sounds,
nor is he discriminable with mind or consciousness.
That which is reality is the Bhagavān.”

Many other *sūtras*, as well, explain the Buddha Bhagavats to be reality
and suchness, and indicate those realities and suchnesses, too, to be the
Buddha Bhagavat. But they say that suchnesses are of a single, equal
taste,

'phags pa brgyad stong par /

*de bzhin gshegs pa'i de bzhin nyid gang yin pa de ni chos
thams cad kyi de bzhin nyid do // chos thams cad kyi de
bzhin nyid gang yin pa de ni de bzhin gshegs pa'i de
bzhin nyid*⁴³³

zhes te / sangs rgyas kyi de bzhin nyid ni ngo bo nyid sku'am chos kyi sku yin pas / sems

can thams cad la de bzhin nyid zhugs la sangs rgyas dang chos sku ma zhugs / ma zhugs

pa 'gal lo // yon tan rin chen sdud par /

'das pa'i de bzhin nyid gang ma byon de bzhin nyid dang //
da ltar de bzhin nyid gang dgra bcom de bzhin nyid //
chos kun de bzhin nyid gang rgyal ba'i de bzhin nyid //
*chos kyi de bzhin nyid 'di thams cad bye brag med /*⁴³⁴

ces dang //

⁴³³ Ārya-aṣṭasāhasrikā-prajñāpāramitā, Bka' 'gyur (dpe bsdur ma), vol.33, 406. See variant readings: *de bzhin gshegs pa'i de bzhin nyid gang yin pa de ni chos thams cad kyi de bzhin nyid do // chos thams cad kyi de bzhin nyid gang yin pa de ni de bzhin gshegs pa'i de bzhin nyid do //*.

⁴³⁴ A. Yuyama, *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā*, ed. Akira Yuyama (Cambridge: Cambridge University Press, 1969), 174. See variant readings: *'das pa'i de bzhin nyid gang ma **phyin** de bzhin nyid //*
da ltar de bzhin nyid gang dgra bcom de bzhin nyid // chos kun de bzhin nyid gang rgyal ba'i de bzhin nyid //
***de ni** chos kyi de bzhin nyid **de bya** brag med //*.

for the *Aṣṭasāhasrikā Prajñāpāramitā sūtra* says:

“The suchness of the *tathāgata* is the suchness of all phenomena, and the suchness of all phenomena is the suchness of *tathāgata*.”

[Suchness Pervades Buddhas and Sentient Beings Equally]⁴³⁵

As the suchness of a buddha is the *svabhāvikakāya* or the *dharmakāya*, it is contradictory to say that all sentient beings are imbued with suchness, but that the Buddha and *dharmakāya* are not.

The *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā* states that the perfection of wisdom that is the mother of the buddhas of three times is also the sphere of reality, saying:

“Whether suchness of the past, of the future, or of the present, whether suchness of the arhat, whether suchness of all phenomena, or suchness of the *jina*—these suchnesses of things are all without difference.”

⁴³⁵ This is the title I have given to this section.

dus gsum gyi rgyal ba bskyed pa'i yum sher phyin yang chos dbyings su gsungs te //

'das dang ma byon phyogs bcu'i 'jig rten mgon po rnams //
de dag 'di las 'khrungs kyang chos dbyings zad mi 'gyur //
shing dang 'bras bu me tog nags tshal ji snyed pa //
de dag thams cad sa las yang dag byung zhing 'thon //
'on kyang sa la zad pa med cing [4b] 'phel ba med /⁴³⁶

ces so // 'dis phar phyin pa la la sher phyin gang yin 'dus byas su 'dod pa rnams mi tshe

lug sdzi⁴³⁷ la skyal⁴³⁸ nas lug ngo ma shes pa dang 'dra bar bstan no // chos dbyings dang

/ byang chen dang / don dam sangs rgyas dang chos sku rnams nam mkha' dang

mtshungs pas nam mkhas gar khyab tu chos dbyings byang chen sogs kyis khyab te /

⁴³⁶ *Ārya-prajñāpāramitā-saṃcaya-gāthā, Bka'* 'gyur (*dpe bsdur ma*), vol.34, 36. See variant readings: 'das dang ma byon phyogs bcu'i 'jig rten mgon po rnams // de dag 'di las 'khrungs kyang chos dbyings zad mi **shes** // shing dang 'bras bu me tog nags tshal ji snyed pa // de dag thams cad sa las yang dag **'byung zhing** 'thon // 'on kyang sa la zad pa med kyang 'phel ba med //.

⁴³⁷ Read: *rdzi*.

⁴³⁸ Read: *skyel*.

And:

“Though all of the world protectors of the ten directions
who have come and who are yet to come are born from this,
the sphere of reality is unexhausted.
Although the entirety of natural complexity—
trees, fruits, flowers, and forests—springs from the ground,
the ground is neither exhausted nor increased.” [4b]

This illustrates that the party of *pāramitā* experts, who assert that anything that is a perfection of wisdom must be compounded, are like life-long shepherds who fail to recognize sheep. As the sphere of reality, great enlightenment, ultimate truth, buddha, and *dharmakāya* are equivalent to sky, wherever sky pervades, the sphere of reality, great enlightenment, and so on, pervade.

phal chen dang / gsang ba bsam mi khyab tu /

*zhi ba'i blo gros nam mkha' ni gzugs su snang ba thams
cad du zhugs so // de bzhin du de bzhin gshegs pa'i chos
gyi sku yang sems can du snang ba thams cad du zhugs
so // zhi ba'i blo gros nam mkha'i khongs su gzugs su
snang ba thams cad 'dus so // de bzhin du de bzhin
gshegs pa'i chos kyi sku'i nang du ni sems can du snang
ba thams cad 'dus so //*⁴³⁹

zhes dang /

*la la sangs rgyas chos rnam la //
dpe 'god ji snyed byed gyur pa //
de dag sangs rgyas mi 'tshal te //
de dag rgyal la skur pa 'debs //
'di la dpe gcig yang dag ste //
nam mkha'i kham su bstan pa lags //
de ni sangs rgyas chos dang mtshungs //
gang na'ang de'i tshad ma mchis //
'jig rten mgon po'i spyi gtsug kyang //
nam mkha'i kham dang mtshungs pa lags //
sangs rgyas kyi ni tshul khrims dang //
rnam grol ye shes mthong de tsam //*⁴⁴⁰

ces dang /

⁴³⁹ *Ārya-tathāgata-ācintyaguhyānirdeśa-nāma-mahāyāna-sūtra*, Bka' 'gyur (dpe bsdur ma), vol.39, 359. See variant readings: zhi ba'i blo gros '**di lta ste dper na** nam mkha' ni gzugs su snang ba thams cad du zhugs **pa'o** // **zhi ba'i blo gros** de bzhin du de bzhin gshegs pa'i sku yang sems can du snang ba thams cad du zhugs **pa'o** // zhi ba'i blo gros '**di lta ste dper na** nam mkha'i **nang du ni** gzugs su snang ba thams cad 'dus so // **zhi ba'i blo gros** de bzhin du de bzhin gshegs pa'i sku'i nang du **yang** sems can du snang ba thams cad 'dus so //. This passage has not been mentioned in *Buddha-avatamsaka-nāma-mahāvaiṣṭya-sūtra*.

⁴⁴⁰ *Ibid.*, 363. See variant readings: la **las** sangs rgyas chos rnam la // dpe **dgod** ji snyed byed **pa ni** // de dag sangs rgyas mi '**tsham ste** // de dag rgyal la skur pa 'debs // 'di la dpe gcig yang dag ste // nam mkha'i kham su bstan pa lags // de ni sangs rgyas chos dang '**thun** // gang na'ang **de yi** tshad ma mchis // nam mkha' '**di ni ji tsam par** // sangs rgyas kyi ni tshul khrims dang // **ting nge** 'dzin dang rnam grol dang // rnam grol ye shes mthong de tsam //.

The *Avatamsaka sūtra* and the *Gūhyācintya* say:

“Śāntamati, sky imbues every apparent form. Similarly, the *dharmakāya* of the Tathāgata also imbues every apparent sentient being. Śāntamati, every apparent form is included within the sphere of sky. Similarly, every apparent sentient being is included within the *dharmakāya* of the Tathāgata.”

And:

“Some provide as many examples
to illustrate the qualities of the Buddha.
They do not understand the Buddha;
they denigrate the Jina.
There is but a single example fit for this:
it was taught, good sir, as the element of sky
That is equal to the quality of the Buddha:
there exists no limit to it anywhere.
Even the tip of the head of the world protector
is equal to the element of sky.
The Buddha’s discipline and wisdom
of complete liberation are just that.”

nam mkhas ji snyed khyab gyur pa //
*skus kyang de nyid khyab pa yin /*⁴⁴¹

zhes pa yang sgra ji bzhin du byams mgon gyis bshad do // *rgyud blar /*

theg pa ma lus nges par bsrubs te mtha' dang dbus
med rgya che nam mkha' ltar khyab pa // *sangs*
rgyas nyid ni yon tan dri ma med gter sems can
*kun la [5a] khyad med rnam gzigs nas //*⁴⁴²

zhes dang /

rgya che mtha' dang dbus med phyur //
*byang chub nam mkha'i mtshan nyid do //*⁴⁴³

zhes dang / *mdo sde rgyan gyi byang chen ston pa'i thad du //*

ji ltar nam mkha' rtag tu kun song 'dod //
de bzhin 'di yang rtag tu kun song 'dod //
ji ltar nam mkha' gzugs gyur kun du song //
*de bzhin 'di yang sems can tshogs kun song //*⁴⁴⁴

zhes dang //

⁴⁴¹ *Ibid.*, 364. See variant readings: *nam mkhas ji snyed khyab gyur pa //* *skus kyang de **snyed** khyab pa **lags*** *//*.

⁴⁴² *RGV*, 185, IV: 2b-c. See variant readings: *theg pa ma lus nges par bsrubs te mtha' dang dbus med rgya **chen** nam mkha' ltar khyab pa //* *sangs rgyas nyid ni yon tan dri ma med gter sems can kun la khyad med rnam gzigs nas //*.

⁴⁴³ *Ibid.*, 187, IV: 10a-b. See variant readings: *rgya che mtha' dang dbus med phyur //* *byang chub nam mkha'i **kham**s **bzhin** no //*.

⁴⁴⁴ *Mahāyānasūtrālaṃkārikā*, *Bstan 'gyur (dpe bsdur ma)*, vol.70, 822. See variant readings: *Ji ltar nam mkha' rtag tu kun song 'dod //* *de bzhin **de** yang rtag tu kun song 'dod //* *ji ltar nam mkha' gzugs gyur kun du song //* *de bzhin **de** yang sems can tshogs kun song //*.

And:

“To whatever extent sky pervades,
so too does the *dharmakāya* pervade that much.”

These Maitreya explains to be literal statements. The *RGV* says:

“Having fully issued forth a vessel into the sea of knowledge
bejeweled with the most excellent class of qualities,
glittering with sun beams of merit and knowledge,
expansive, without middle or end, like the sky...” [5a]

And:

“Because it is expansive, without middle or end,
enlightenment is of the character of sky.”

In the passage on great enlightenment, the *Sūtrālamkāra* says:

“As sky is said to be ever omnipresent, so too is this said to be.
Just as sky is omnipresent in whatever forms there may be,
so too this is omnipresent in the mass of sentient beings.”

de'i 'grel par

*sangs rgyas kyi thams cad du song ba nyid ni sems can thams
cad bdag nyid du zhal gyis bzhes pa las rig par bya'o //*⁴⁴⁵

zhes te / bzhes mkhan sangs rgyas nyid yin pas / 'dis la la sems can thams cad la sangs

rgyas kyis ma khyab par phrin las kyis khyab par bstan zhes pa bsal lo //

*de'i phyir bka' tha mar sems can thams cad la sangs rgyas
bzhugs par bshad pa rgyud bla rtsa 'grel gyis bshad pa'i
dgongs gzhi / bshad pa'i dgos pa / dngos la gnod byed
dang bcas pas bkag*⁴⁴⁶

*ces pa shin tu mi rigs te / dgongs 4*⁴⁴⁷ *logs su btsal mi dgos te bka' tha ma nges don sgra*

ji bzhin pa snang bcas dbu ma chen po yin pas so //

dgos pa yod pas drang don du 'jog na ha cang thal lo // khyed kyi dngos la gnod

byed du 'dod pa'i thal 'gyur rnams ni sems can la sangs rgyas ma thob pa / lkog gyur du

yod par khas blangs pa la thob pa mngon gyur du yod par khas blangs pa'i dbang du

*byas kyin dkag*⁴⁴⁸ *'dug te / de ni 'ben shar du gtsugs*⁴⁴⁹ *pa la mda' nub tu rgyab pa bzhin*

no //

⁴⁴⁵ *Sūtrālaṃkārabhāṣya*, *Bstan 'gyur (dpe bsdur ma)*, vol.70, 1195. See variant readings: *sangs rgyas kyi sems can gyi tshogs kun tu song ba nyid ni sems can thams cad bdag nyid du zhal gyis bzhes pa yongs su grub pa las rig par bya'o //*.

⁴⁴⁶ This is a quotation from Red mda' ba's *RGV Commentary*, and this is a lost text.

⁴⁴⁷ The text has *dgongs 4*, where “4” (*bzhi*) is pronounced *zhi* and is therefore homophonous with Tibetan *gzhi*; the text should read the *dgongs gzhi*.

⁴⁴⁸ Read: *bkag*.

⁴⁴⁹ Read: *btsugs*.

On which the commentary says:

“One should understand the statement that Buddha is omnipresent to be an admission that all sentient beings are himself.”

Since the speaker was the Buddha himself, this statement dispels the claim by some that all sentient beings are not pervaded by the Buddha, but by his activity. So it is totally unacceptable to say, “It was refuted the explanation from the final period of teachings that all sentient beings are imbued with Buddha on account of the underlying intent of the *RGV* and its commentary, and the motive for its being taught, which is incompatible with its surface reading.”

It is unnecessary to even seek an underlying intent of the *RGV*, since the final period teachings, being the Great Madhyamaka endowed with appearances, are of literal and definitive meaning. Positing them to be of interpretable meaning on the basis of the existence of a motive is much too rash. The consequences that you assert as being incompatible with the surface reading is that sentient beings do not attain buddhahood, because you allow that such exists in an obscured manner, but refute it in the context of attainment being manifest, like someone firing an arrow to the west when the target is in the east.

*don la dngos la gnod byed 'ga' yang med cing sgrub byed yang dag sngar bstan la
da yang dpag med yod de / rgyud blar /*

*sdzogs⁴⁵⁰ sangs sku ni 'phro phyir dang //
de bzhin nyid dbyer med phyir dang //
[5b] rigs yod phyir na lus can kun //
rtag tu sangs rgyas snying po can⁴⁵¹*

*zhes mdor bstan rgyas bshad du dpe dgus sems can thams cad la sangs rgyas dri bcas su
bzhugs tshul dgus sems can thams cad bde gshegs snying po can du gsungs pa'i dpe don
dang po'i thad du /*

*de bzhin bde gshegs mnar med gnas rnams la //
sangs rgyas spyen gyis rang chos nyid gzigs nas⁴⁵²*

ces dang gnyi⁴⁵³ par/

*de bzhin lus can la yod zag pa med pa'i shes pa
sbrang ma'i rtsi dang 'dra //⁴⁵⁴*

zhes dang /

⁴⁵⁰ Read: *rdzogs*.

⁴⁵¹ *RGV*, 49, I: 27.

⁴⁵² *Ibid.*, 119, I: 100a-b. See variant readings: *de bzhin bde gshegs mnar med gnas rnams la'ang // sangs rgyas spyen gyis rang chos nyid gzugs te //*.

⁴⁵³ Read: *gnyis*.

⁴⁵⁴ *RGV*, 121, I: 104c.

There isn't the slightest incompatibility with the surface reading at all. I have demonstrated perfect proof this, and here again are many more.

[Sentient Beings are Imbued with Buddhahood]⁴⁵⁵

The *RGV* explains in brief, saying:

“Because the body of the perfectly awakened one permeates,
because suchness is undifferentiable, and because of being of the class,
all who have bodies always possess Buddha nature.” [5b]

In the extended explanation, nine illustrations are used to demonstrate that all sentient beings are imbued with a tainted buddhahood.

The very first illustration among the nine ways that teach that all sentient beings are *sugatagarbha* is:

“...likewise, with his buddha-eye the Sugata sees
his own nature within beings in the incessant hell.”

The second is:

“...likewise, the uncontaminated wisdom,
which exists within all who have bodies, is like honey.”

⁴⁵⁵ This is the title I have given to this section.

gsum par /

*de bzhin chos kyi dbang phyug nyon
mongs sbubs las ma grol lus*⁴⁵⁶

zhes dang / bzhi par /

*de bzhin nyon mongs mi gtsang chen por
lhung gyur sdzogs*⁴⁵⁷ *sangs rin po che //*
*sems can rnams la gzigs nas de dag
spang phyir rgyal bas chos ston to //*⁴⁵⁸

zhes dang / lnga par /

*de bzhin chos gter yid kyi khyim gnas
sems can dag ni dbul po lta bu ste //*
*de dag rnams kyis de thob bya phyir 'jig
rten du ni drang srong yang dag bltam*⁴⁵⁹

zhes dang / drug par /

*sems can rnams kyi ma rig sogs 'bras kyi /
lpags sbubs nang chud chos khams dge ba yang*⁴⁶⁰

zhes dang /

⁴⁵⁶ *RGV*, 121, I: 104c. See variant readings: *de bzhin sems can la yod* chos kyi dbang phyug nyon mongs *sbun* las ma grol lus //.

⁴⁵⁷ Read: *rdzogs*.

⁴⁵⁸ *RGV*, 123, I: 111c-d. See variant readings: *de bzhin rgyal ba* nyon mongs mi gtsang chen por lhung gyur *rdzogs* sangs rin po che // *sems can rnams la gzigs nas de dag bya phyir lus can rnams la* chos ston to //.

⁴⁵⁹ *Ibid.*, 125, I: 114c-d. See variant readings: *de bzhin chos gter yid kyi khyim gnas sems can dag ni dbul po lta bu ste //* *de dag rnams kyis de thob bya phyir 'jig rten du ni drang srong yang dag bltams //*.

⁴⁶⁰ *Ibid.*, 125, I: 116a-b. See variant readings: *sems can rnams kyi ma rig sogs 'bras kyi //* *lpags sbubs nang chud chos khams dge ba yang //*.

The third is:

“...likewise, the Lord of Dharma remains unfreed within affliction.”

The fourth is:

“...likewise, seeing within sentient beings the precious, perfect Buddha, fallen into the great heap of unclean affliction, he teaches the Jina’s Dharma to remove them.”

The fifth is:

“...likewise, sentient beings in agreeable lay life are as if destitute of the Dharma treasury, and the perfect Rishi is born into the world so that they might attain it.”

The sixth is:

“The inner pith trapped within the husk of the fruit of sentient beings’ affliction is the virtuous Dharma element.”

bdun par /

nyon mongs gyis btums bde gshegs dngos po nyid //
dud 'gro la yang gzigs nas de bzhin te ⁴⁶¹

zhes dang / brgyad par

de bzhin bdag rang nang na mgon yod gyur kyang
mgon med blo ldan pa // ⁴⁶²

zhes dang / dgu par /

de bzhin kun mkhyen dag pa'i gter 'dra zhi ba'i yid ni
mkhyen gyur pa // ⁴⁶³

ces dang / phrin las kyi thad du /

sangs rgyas nyid ni yon tan dri ma med gter sems can
kun la khyad med rnam gzigs nas ⁴⁶⁴

zhes gsungs la /

⁴⁶¹ *RGV*, □125, I: 119b-c. See variant readings: *nyon mongs **kyis gtums** bde gshegs dngos po nyid //* *dud 'gro la yang gzigs nas de bzhin te //*.

⁴⁶² *Ibid.*, 127, I: 123c. See variant readings: *de bzhin bdag rang nang **gnas** mgon yod gyur kyang mgon med blo ldan pa //*.

⁴⁶³ *Ibid.*, 129, I: 126c. See variant readings: *de bzhin kun mkhyen dag pa'i **gser** 'dra zhi ba'i yid ni mkhyen gyur **nas** //*.

⁴⁶⁴ *Ibid.*, 185, IV: 2c.

The seventh is:

“Seeing even within animals the essence of the *sugata* covered with affliction, likewise...”

The eighth is:

“...likewise, though there exists a protector within them, they believe they are protectorless.”

And the ninth is:

“...likewise, the omniscient know the pacified mind to resemble a pure treasure.”

Regarding enlightened activities it says:

“Seeing buddhahood, an immaculate treasury of qualities, within sentient beings without differentiation...” [6a]

'grel par yang /

*de la sangs rgyas kyi gzugs dang sbrang rtsi dang snying po'i dpe
gsum gyis ni de bzhin gshegs [6a] pa'i chos sku lus pa med pa'i sems
can gyi kham s khyab pa'i dbang du byas te sems can thams cad de
bzhin gshegs pa'i snying po can du bstan to // gang zhig de bzhin
gshegs pa'i chos kyi sku las phyi rol du gyur pa'i sems can de ni
sems can gyi ris na 'ga' yang med de nam mkha'i kham s kyi gzugs
bzhin no // ji skad du / ji ltar nam mkha' rtag tu kun song 'dod⁴⁶⁵*

ces sogs drangs nas sems can thams cad la sangs rgyas chos sku yod par ston pa'i bde

gshegs snying po'i mdo rnam s sgra ji lta ba bzhin du bshad pas rje btsun yab sras kyi

zhabs 'dren mi bya ste / rgyud bla'i 'jug⁴⁶⁶ tu yang /

*ji ltar glog sgron nor bu nyi zla la //
rten nas mig dang ldan pas blta ba bzhin //
de bzhin don chen chos spobs 'doms mdzad pa //
thub la rten nas 'di ni rab tu bshad⁴⁶⁷*

ces dang /

⁴⁶⁵ *RGV*, 137-139, I. See variant readings: de **ltar** sangs rgyas kyi gzugs dang sbrang rtsi dang snying po'i dpe **'di** gsum gyis ni // de bzhin gshegs pa'i chos **kyi skus** lus pa med pa'i sems can gyi kham s khyab pa'i **don gyi** dbang du byas **nas** / sems can **'di dag ni** de bzhin gshegs pa'i snying po can **no zhes** bstan to // gang zhig de bzhin gshegs pa'i chos kyi sku las phyi rol **tu** gyur pa'i sems can de ni 'ga' yang sems can gyi **kham s** na med de / nam mkha'i kham s kyi gzugs bzhin no // ji skad du / ji ltar nam mkha' rtag tu kun song 'dod //.

⁴⁶⁶ Read: *mjug*.

⁴⁶⁷ *RGV*, 215, V:16. See variant readings: ji ltar **sgron glog** nor bu nyi zla la // **brten** nas mig dang ldan **pa lta** ba bzhin // de bzhin don chen chos spobs **'od** mdzad pa // thub la **brten** nas 'di ni rab tu bshad //.

The commentary further says:

“Here, the three examples of the Buddha's form, honey, and the pith are given in terms of the *dharmakāya* of the Tathāgata wholly pervading the element of sentient beings, which teaches that all sentient beings possess the enlightenment matrix. Any sentient being who exists outside of the *dharmakāya* of the Tathāgata would not at all be of the type ‘sentient being,’ just as with forms in the element of sky. As it is said, ‘Just as sky is considered to be ever omnipresent...’”

As implied by these citations, since the *Tathāgatagarbha sūtras*, which teach that the Buddha's *dharmakāya* exists within all sentient beings, are explained literally, do not drag down the Lord and his disciples. The end of the *RGV* says:

“Just as relying on a lamp, a flash of lightning, a jewel, the moon and sun, those with eyes see, likewise has this been declared relying on the Sage, a sun that radiates the lofty Dharma.”

gang phyir rgyal las ches mkhas 'ga' yang 'jig rten 'di na yod min te //
ma lus de nyid mchog ni tshul bzhin kun mkhyen gyis mkhyen gzhan min pa //
de phyir drang srong rang nyid kyis bzhag mdo sde gang yin de mi dkrug //
*thub tshul gzhig phyir de yang dam chos la yang gnod par byed par 'gyur //*⁴⁶⁸

zhes kho bos kyang nges don gyi mdor ji ltar gsungs pa ltar bshad pa ltar bshad cing
gdul bya gzhan rjes 'jug kun gyis kyang nges don gyi mdor ji ltar gsungs pa ltar gzungs
bya'i dgongs pa len pa skad zer nas gob lob gyi gzhan du bcos na chos nyid zab mo la
skur pa btab cing bstan pa dkrugs nas chos zab mo spangs pas mnar med pa'i dmyal bar
bstan te //

nyon mongs rmongs bdag rnams kyis 'phags la skur pa dang
⁴⁶⁹

zhes nas [6b]

⁴⁶⁸ *RGV*, 215, V: 19. See variant readings: *gang phyir rgyal las ches mkhas 'ga' yang 'jig rten 'di na yod min te //* *ma lus de nyid mchog ni tshul bzhin kun mkhyen gyis mkhyen gzhan min pa //* *de phyir drang srong rang nyid kyis bzhag mdo sde gang yin de mi dkrug //* *thub tshul bshig phyir de yang dam chos la ni gnod pa byed par 'gyur //*.

⁴⁶⁹ *Ibid.*, 215, V: 20a.

And:

“There is none more wise than the Jina in this world.
The omniscient one alone knows the supreme limitless reality,
and none others.
Therefore, do not disturb any *sūtra* that the Rishi himself established.
Due to destroying the Muni’s way, one also wreaks harm upon the
holy Dharma.”

If one—having professed that one has explained things precisely as the definitive *sūtras* have taught them, and that one’s disciples and other followers have grasped the underlying intent of the subject precisely as the definitive *sūtras* have taught it—carelessly fabricates it into something else, one would belittle the profound reality. Having forsaken the profound Dharma by disturbing the teaching, one would certainly end up in the incessant hell. [6b]

ji ltar zab mo chos nyams de bzhin mkhas pa rnams kyi me dang ni //
mi bzad sbrul bdug gshed ma dang ni thog la'ang shin tu 'jigs mi bya //
me sbrul dgra dang rdo rje'i mes ni srog dang bral ba tsam byed kyi //
de las mnar med rnams kyi 'gro ba shin tu 'jigs pa rnams su 'gro mi 'gyur //
gang zhig yang yang sdig grogs brten pas sangs rgyas ngan sems ldan gyur dang //
pha ma dgra bcom bsod pa bya ba min byed mchog tshogs 'byed pa'i mi //
de yang chos nyid nges par bsams na myur du de las thar 'gyur gyi //
*gang zhig yid ni chos la sdang ba de la thar pa ga la yod //*⁴⁷⁰

ces gsungs so //

gdod nas lhun grub rang byung bcom ldan 'das //
khyod ni mkha'ltar 'khor 'das kun la khyab //
mtshan gyi rnams⁴⁷¹ grangs bsam gyi⁴⁷² mi khyab kyang //
*don gcig gnyis med ye shes sku la 'dud //*⁴⁷³

ces bya'o //

⁴⁷⁰ *Ibid.*, 217, V: 22-23. See variant readings: *Ji ltar zab mo'i chos nyams de bzhin mkhas pa rnams kyi me dang ni // mi zad sbrul gdug gshed ma dang ni thog la'ng shin tu 'jigs mi bya // me sprul dgra dang rdo rje'i mes ni srog dang bral ba tsam byed de // de las mnar med rnams kyi 'gro ba shin tu 'jigs par 'gro mi 'gyur // gang zhig yang yang sdig grogs bsten pas sangs rgyas ngan sems ldan gyur dang // pha ma dgra bcom gsod pa bya ba min byed mchog tshogs 'byed pa'i mi // de yang chos nyid nges par bsams pas myur du de las thar 'gyur gyi // gang zhig yid ni chos la sdang ba de la thar pa ga la yod //*.

⁴⁷¹ Read: *rnam*.

⁴⁷² Read: *gyis*.

⁴⁷³ Not located.

For it is said:

“Those who are stupefied by affliction belittle the noble...the wise fear neither fire, terrible poisonous snakes, the angel of death, or thunderbolts, as much as they fear the decline of the profound Dharma. Fire, snakes, enemies, and lightning merely part one from life, but they will not propel one into the terrible births of the incessant hell. One who through repeated association with wicked friends becomes hostile toward the Buddha, and one who kills their parents or an arhat, has done what ought not be done, and created a rift among the supreme *saṃgha*, having later contemplated the definitive reality, will be quickly freed from that karma, but how will one who harbors malice towards the Dharma ever be freed from it?”

And:

“I bow to you, primordial, spontaneously self-arisen,
tathāgata, who sky-like, pervades all of samsara and nirvana,
whose names are inconceivable in number,
but of a single meaning: the non-dual wisdom body.”

*gal te sems can la sangs rgyas med na sangs rgyas kyi snying po med par thal lo // khyab
ste / gzhi med na khyad par gyi chos med pa ni khyab pa'i rigs pa yin la gong du sems
can la sangs rgyas yod par ston pa'i lung rnams ni khyab pa'i lung ngo // bde gshegs
snying po med na bde gshegs snying po'i /*

*ngo bo rgyu 'bras las ldan 'jug pa dang //
gnas skabs de bzhin kun du 'gro ba'i don //
rtag tu mi 'gyur yon tan dbyer med ni //
don dam dbyings kyi dgongs don yin zhes bya //*⁴⁷⁴

zhes dang /

*de ltar rgyal ba'i snying po ni //
rnam bzhag rnam pa bcu zhes bya //*⁴⁷⁵

*zhes pa'i don bcu po mi srid par thal / khyab ste / gzhi med na khyad par gyi chos med
pas so //*

⁴⁷⁴ *RGV*, 49, I: 29. See variant readings: *ngo bo rgyu 'bras las ldan 'jug pa dang // gnas skabs de bzhin kun tu 'gro ba'i don // rtag tu ma 'gyur yon tan dbyer med ni // don dam dbyings kyi dgongs don yin shes bya //*.

⁴⁷⁵ *RGV*, 117, I: 95.

If sentient beings were devoid of buddhahood, they would be devoid of buddha nature. Such is entailed. The fact that if there were no basis, there could be no unique quality is reasoning by entailment. The scriptures above that teach that buddhahood exists within sentient beings are scriptures of entailment. If there were no *sugatagarbha*, the ten aspects

“...its natural state, its cause, its fruit, its function, its unity, its condition, the variety of its states, its omnipresence, and its being ever unchanging, and undifferentiable in quality,”

and

“Thus, the *jinagarbha* is referred to by ten classifications.”

would not exist. Such is entailed because if there were no basis, there could be no unique quality. [7a]

*dpe dgus bde gshegs [7a] snying po sems can thams cad la bzhugs par bstan pa
 mi thad par thal / pad ngan la sangs rgyas kyi gzugs sogs yod pa dpe dang sems can la
 sangs rgyas chos sku sogs yod pa don du sbyar ba mi thad par thal / dpe'i gzugs sogs don
 la gnas kyang don gyi chos sku sogs don la mi gnas pas so // sangs rgyas kyi spyen gyis
 sems can la sangs rgyas yod par gzigs mi srid pa'am yang na gzigs pa'i ye shes de 'khrul
 shes su thal / sems can rnams la yod pa'i don dam chos sku de dri ma sbyangs nas rang
 rang gi thob don du sangs rgyas rnams 'jig rten du sku ltam pa dang chos 'khor bskor ba
 mi 'thad par thal / chos 'khor bskor bas sems can rang rang la snying po chos sku yod
 par shes nas sems zhum pa sogs nyes pa lnga sel ba dang spro dang ston pa bzhin gus
 sogs yon tan lnga thob ste sangs rgyas myur du thob pa rnams mi 'thad par thal / thams
 cad kyi rtags khas blangs zhing 'dod na /*

sdzogs⁴⁷⁶ sangs sku ni 'phro phyir dang //

zhes nas

sangs rgyas nyid ni myur du thob⁴⁷⁷

ces pa'i bar rgyud bla'i le'u dang po'i gzhung hril po dang 'gal lo //

⁴⁷⁶ Read, *rdzogs*.

⁴⁷⁷ *RGV*, 49-155, I: 27a -167d.

[Eliminating objection] If that were the case, it would be illogical for the nine illustrations to show that the *sugatagarbha* exists within sentient beings. It would be illogical to associate an illustration such as the form of a buddha within a wilted lotus with a meaning such as the *dharmakāya* within sentient beings, since the illustration's form is actually there, whereas the actual *dharmakāya* is not actually there. It would also follow that it would be impossible for the buddha-eye to see that buddhahood exists within sentient beings, or the wisdom that sees such would be a misperception. Having cleansed the taints from that perfect *dharmakāya* that exists within sentient beings, it would further be illogical for buddhas to take birth in the world and to turn the wheel of dharma for the sake of their own attainment. It would also be illogical for sentient beings to eliminate the five personal flaws, such as dejection, to obtain the five personal qualities, such as delight and respecting the teacher as a buddha, and to swiftly obtain buddhahood by knowing that a *dharmakāya* pith exists within each sentient being due to the turning of the dharma wheel. If all these reasons are accepted or asserted, it wholly contradicts the exposition of the first chapter of the *RGV*, from

“Because the body of the perfectly awakened one permeates...”

up to

“...quickly attain Buddhahood.”

*dri ma sbyang gzhi rtogs bya chos dbyings bde gshegs snying po med na rtogs
pa'i ngo bo bral 'bras byang chen med de / sngon du dri bcas kyi gos med na phyis dri
bral gyi gos med pa dang / gzhal bya med na tshad ma med pa bzhin no // byang chen
med na de'i yan lag yon tan dang de'i byed las phrin las med de / gri med na de'i yon tan
bzo legs shing rno ba sogs byed las gcod pa med pa bzhin no // rgyu gnas bzhi po 'di med
na 'bras bu dkon mchog gsum med de / me log na du ba log pa bzhin no //*

*sangs rgyas sogs rdo rje lta bu'i don bdun po 'di med na rgyud bla'am bka' tha
ma'i brjod bya thams cad med cing / de med na bka' bar pa dang dang po dang rgyud sde
rnams kyi brjod bya yang med de / chos dbyings byang chub chen po med pas so // bde
gshegs snying po med na 'gog bden dang don dam bden pa dang yongs grub dang / de
bzhin nyid sogs med pas / bden bzhi dang [7b] bden gnyis dang ngo bo nyid gsum dang
chos lnga dang gzhi lnga rnams mi srid do // sems can la sangs rgyas ma zhugs pa dang
bde gshegs snying po drang don du 'dod pas zlog phyogs 'khyer pa rnams bstan pa'i bya
ba ci 'dra yin dpyod par zhu'o //*

[Reply] If there is no enlightenment matrix *qua dharmadhātu* to be realized as the basis that is purified of taints, then there is no pure realization *qua* great enlightenment that is a result of being freed, just as without a silk that was previously stained, there is no silk later freed of stains, and without an object of comprehension there is no valid perception. If there is no great enlightenment, then there are also none of its auxiliary qualities or activities that are its function, just as if there is no sword, there cannot be its quality of being well-made, sharp, and so on, or its function of cutting. Without these four causes, there would be no resultant triple jewel, just as when fire is put out, smoke is too.

If the seven vajra-like subjects, such as the Buddha, did not exist, none of the subjects discussed in the *RGV* or the latter period of teaching would exist. And if they did not exist, then none of the subjects discussed in the intermediate period of teaching, or in the first period, or in the collections of *tantras* would exist either. Thus, there would be no great enlightenment into the sphere of reality. If there were no *sugatagarbha*, then as there would be no such thing as a truth of cessation, ultimate truth, thoroughly established phenomenon, or thusness, in no way could there be four noble truths, two truths, three natures, five qualities, or five fundamentals. [7b]

*kha cig bde gshegs snying po dri bcas kho na yin pas sems can la yod kyis sangs rgyas la
med do zhe na / rang gi snying po rang la med par gzhan la yod ces pa /*

dngos yod med la yod yin la //
dngos po med pa 'ang yod min zhes //
*blun po yi ni dpyod la lto //*⁴⁷⁸

*zhes par mi 'gyur ram / snying po sangs rgyas la med na / snying po'i 'bras bu'i yon tan
sangs rgyas sa na yod pa / sangs rgyas kyi de bzhin nyid 'jug pa'i yang dag pa yin pa //
shin tu rnam dag gi bde gshegs snying po'i gnas skabs la de bzhin gshegs par brjod pa /
snying po nam mkha' ltar kun khyab yin pa / shin tu rnam dag gi snying po 'gyur med yin
pa / shin tu rnam dag gi snying po'i rnam grangs chos sku dang de bzhin gshegs pa dang
don dam bden pa dang mya ngan las⁴⁷⁹ pa yin pa yon tan dbyer med kyi don yin pa dang
drug po mi rigs par thal lo // 'dod na rgyal ba'i snying po yi don bcur mi 'thad de /*

de ltar rgyal ba'i snying po ni //
*rnam bzhag rnam pa bcu zhes brjod //*⁴⁸⁰

ces pa dang 'gal lo //

⁴⁷⁸ *Āryalaṅkāvatāra-nāma-mahāyānasūtrav ṛttitathāgatahṛdayālaṅkāra-nāma*, Bstan 'gyur (dpe bsdur ma), vol.70, 142. See variant readings: *dngos yod med la yod yin la // dngos po med pa yod min zhes // blun po yi ni spyod la lto //*.

⁴⁷⁹ Omitted: 'das.

⁴⁸⁰ RGV, 117, I: 95a-b.

You must ask yourself what exactly the subject matter of the teachings are for those misguided ones, who assert that sentient beings are not imbued with buddhahood and that the *sugatagarbha* is of interpretable meaning. One of these—by saying that since the *sugatagarbha* is always tainted, it must exist only within sentient beings but not within a buddha—says that one’s own essence isn’t within oneself but within another. Wouldn’t this amount to the same as the saying,

“To say ‘The absence of a concrete thing does exist, but an abstract thing doesn’t,’ should be known as the analysis of a fool?”

If there is no *sugatagarbha* within buddhahood, then six things would be illogical: (1) the existence of the fruitional qualities of the *sugatagarbha* on the stage of buddhahood, (2) being perfectly imbued with the suchness of buddhahood, (3) calling the period when the *sugatagarbha* is purified “*tathāgata*,” (4) the *sugatagarbha* being omnipresent like the sky, (5) the utterly pure *sugatagarbha* being changeless, and (6) synonyms of the utterly pure essence, which are *dharmakāya*, *tathāgata*, ultimate truth, and nirvana, being the meaning of indivisible qualities. If such is accepted, then the ten points regarding the *jinagarbha* are inadmissible, which contradicts the verse:

“Thus the *jinagarbha* is discussed in a tenfold arrangement.”

snying po chos nyid rigs pa la //
shun pa rtog ges rgol ba 'di //
rdo rje pha lam brag ri la //
la chas tho bas bsnun pa 'dra //

zhes bya'o // nyon mongs pa'i sbubs las ma grol ba la bde gshegs snying por brjod la
grol ba byang chub tu brjod ces pa lan gnyis gsum byung ba ni sems can gyi de bzhin
nyid bde gshegs snying po ma yin nam snyam pa'i dogs pa zlog phyir lhag pa la sgrub
sgra gtso bor brjod pa dmigs gsal⁴⁸¹ yin gyi spyir ni chos dbyings thams cad bde gshegs
snying po yin la khyad par don dam chos sku'i sangs rgyas rnams bde gshegs snying po
dngos yin te de lta min na / rgyud bla'i /

rgya mtsho che bzhin dpag med pa'i //

zhes pa nas

*nyi ma lta bar mi nus bzhin //*⁴⁸²

zhes pa'i bar gyi [8a] gzhung la bshad pa med cing mdo sde mang por sangs rgyas bcom
ldan 'das nyid bde gshegs snying por yang yang gsungs pa dang /

⁴⁸¹ Read *bsal*.

⁴⁸² *RGV*, 71-115, I: 42a-94d.

So it is said,

“The assault of such superficial pedantry against what is reasonable—essential reality—is like beating a wax hammer against a rocky mountain made of diamond.”

[*Sugatagarbha* is Buddhahood]⁴⁸³

In order to counteract doubts about whether the suchness of sentient beings is *sugatagarbha*, which occur based on a few statements to the effect that “when not freed from the enclosure of affliction, it is called *sugatagarbha*; but when freed it is called enlightenment,” a positive language principally used in special case to express the remainder. In general, every *dharmadhātu* is *sugatagarbha*, but the buddhahood of the ultimate *dharmakāya*, in particular, is the real *sugatagarbha*. If it weren’t so, then there would be no explanation for the portion of the *RGV* from,

“Limitless as the great ocean...”

up to

“...just as one is unable to look at the sun.” [8a]

It would also contradict the repeated teaching of the *sugatagarbha* by Buddha Bhagavat himself in many *sūtras*, and in secret mantra as well.

⁴⁸³ This is the title I have given to this section.

*gsang sngags su 'ang / dus gsum gyi sangs rgyas thams cad kyi ye shes gcig tu bsdus pa la bcom
ldan 'das 'jam dpal ye shes sems dpa'i don dam pa'i mtshan gyi rnam grangs yang dag brjod par /*

*sangs rgyas kun gyi snying po che //*⁴⁸⁴

zhes dang / de bzhin gshegs pa thams cad kyi snying por gyur pa dang / mjug tu yang

*sarvatathāgatahr̥daya*⁴⁸⁵

zhes dang

*dharmadhātujñānagarbha*⁴⁸⁶

zhes ye shes sems dpa' nyid bde gshegs snying por gsungs pa dang / dus 'khor 'grel chen dri med 'od du .

*bcom ldan 'das rdo rje 'dzin pa'i mchog tu mi 'gyur
ba'i ye shes sangs rgyas dang byang chub sems dpa'
rnams gyi snying por gyur pa gsol ba 'debs pa dang
ces pa'i tshigs su bcad pa brgya drug bcu rtsa gnyis
kyis de bzhin gshegs pas rab tu bstan to*⁴⁸⁷

zhes / mtshan brjod kyi brjod bya bde gshegs snying por gsungs pa dang /

⁴⁸⁴ Wayman, Alex, *Chanting the Names of Mañjuśrī: The Mañjuśrī-Nāma-Saṃgīti*, 97.

⁴⁸⁵ *Ibid.*, 114.

⁴⁸⁶ *Ibid.*, 115.

⁴⁸⁷ *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭikā*, *Bstan 'gyur (dpe bsdur ma)*, vol 1297-98; See variant readings: *de bzhin du mtshan yang dag par brjod pa las bcom ldan 'das rdo rje 'dzin pa'i mchog tu mi 'gyur ba'i ye shes sangs rgyas dang byang chub sems dpa' rnams kyi snying por gyur pa gsol ba 'debs pa dang bcas pa'i tshi su bcad pa brgya drug cu rtsa gnyis kyis de bzhin gshegs pas rab tu bstan to //*.

In the *Manjuśrīnāmasaṃgīti*, which is the epitome of the wisdom of all the buddhas of the three times, Jñānasattva himself teaches the *sugatagarbha* saying,

“...the great essence of all buddhas,”

up to

“that which is the essence of all *tathāgatas*,”

and later

“*sarvatathāgatahṛdaya*”

and

“*dharmadhātujñānagarbha*.”

In the great commentary on *Kālacakra*, *Vimalaprabhā*, the subject matter of the *Nāmasaṃgīti* is said to be *sugatagarbha*:

“The one hundred sixty two verses expressing devotion to the utterly unchanging wisdom of the Tathāgata Vajradhāra, being the essence of the buddhas and bodhisattvas, are well taught by the *sugata*.”

*de bzhin gshegs pa'i snying po las phyi rol du gyur pa
yul la dbang po nye bar longs spyod pa la chags pa
rnams ma mthong bas skyon bzung bas mnar med par
'gro bar 'gyur ro*⁴⁸⁸

zhes dang /

*don dam pa de bzhin gshegs pa'i snying po ni le'u
lnga pa la rgyas par bstan par bya'o //*⁴⁸⁹

zhes bcom ldan 'das dus kyi 'khor lo nyid ye shes sems dpa' dang gnad gcig pa'i bde

gshegs snying por gsungs pa dang / rgyud rdo rje rtse mor /

*de bzhin gshegs pa'i snying po dag //
chos kyi dbyings kyi tshul chen te //
nyon mongs 'dam gyis ma gos pa //
rdo rje pad ma'i dbang skur yin //*⁴⁹⁰

zhes dang /

*nga ni chos kyi snying por bshad //
de bas nga ni rgyal po che //*⁴⁹¹

zhes dang /

⁴⁸⁸ *Ibid.*, 328. See variant readings: *de bzhin gshegs pa'i snying po las phyi rol du gyur pa yul* **dang** dbang **po'i** nye bar longs spyod pa la chags **shing brdzun du smra ba** rnams ma mthong **ba'i** skyon bzung **ba** las mnar med par 'gro bar 'gyur ro //.

⁴⁸⁹ *Ibid.*, 297. See variant readings: *don dam* **par** de bzhin gshegs pa'i **thugs** ni le'u lnga **par** rgyas par **brjod** par by'o //.

⁴⁹⁰ *Vajrasikharamahāguhyayoga-tantra, Bka' 'gyur (dpe bsdur ma)*, vol.84, 447; See variant readings: *de bzhin gshegs pa'i snying po dag // chos kyi dbyings kyi tshul chen te // nyon mongs 'dam gyis ma gos pa // rdo rje pad ma'i dbang* **bskur** yin //.

⁴⁹¹ *Vajrasikharamahāguhyayoga-tantra, Bka' 'gyur (dpe bsdur ma)*, vol.84, 461.

It further states that Bhagavat Kālacakra himself is the *sugatagarbha* which shared a same nature with *jñānasattva*, saying:

“Those who are without the enlightenment matrix and developed attachment in the sensory enjoyment of objects will go to the most torturous hell due to gripped faults of not seeing.”

And:

“The ultimate enlightenment matrix will be extensively taught in the fifth chapter.”

In the *Vajrasekhara* states that Bhagavat Vajrasekhara himself is the *sugatagarbha*, saying:

“The enlightenment matrix is the great mode of the sphere of reality.
Not being concealed in the mire of affliction,
it is the consecration of *vajra* in lotus.”

And:

“I am said to be the *dharmagarbha*, thus am I a victor.”

dag pa de bzhin gshegs snying po //
sems dpa' snying po zhes byar bshad //
*nga ni de bzhin gshegs snying po //*⁴⁹²

zhes bcom ldan 'das rdo rje rtse mo nyid bde [8b] gshegs snying por gsungs pa dang /

dgongs pa lung bstan pa'i rgyud du /

snying po zhes ni sangs rgyas kyi //
*chos nyid dag pa 'di nyid yin*⁴⁹³

zhes dpal gsang ba 'dus pa nyid bde gshegs snying por gsungs pa dang 'gal lo //

mdo las sangs rgyas chos sku nam mkha' ltar khyab par gsungs par ma zad sngags nas

kyang rgya chen gsungs te // dus 'khor du /

bum pa'i nang du chu ni len par byed pa na
yang nam mkha' 'gro ba min pa ji ltar bar //
mkha' khyab mkha' yi rdo rje can ni yul dang
rnam par bral ba lus kyi dbus su de bzhin no
*//*⁴⁹⁴

zhes dang /

⁴⁹² *Vajraśikharamahāguhyayoga-tantra, Bka' 'gyur (dpe bsdur ma), vol.84, 546.*

⁴⁹³ *Sandhivāyākaraṇa-nāma-tantra, Bka' 'gyur (dpe bsdur ma), vol.81, 652; See variant readings: snying po zhes **bya** sangs rgyas kyi // chos nyid dag pa 'di yin **zhing** //.*

⁴⁹⁴ *Parama-ādibuddhoddhrita-śrī-kālacakra-nāma-tantrarājā, Bstan 'gyur (dpe bsdur ma), vol. 6, 64-65; See variant readings: **nam mkha'** bum pa'i **dbus nas** chu ni len par byed pa na yang 'gro ba min pa ji lta **ba** // mkha' khyab mkha' yi rdo rje can ni yul dang **rnam bral** lus kyi dbus **dag tu yang** de bzhin no //.*

And:

“Pure, the enlightenment matrix is taught as ‘*sattvagarbha*,’
I am the enlightenment matrix.” [8b]

In the *Samdhividyākaraṇa Tantra*, Śrī Gūhyasamāja himself is the *sugatagarbha*,
saying:

“What we call ‘*garbha*’ is Buddha’s pure suchness.”

[Your assertion] also contradict to this. Not only does Buddha teach that the
dharmakāya pervades like sky in the *sūtras*, but also widely teaches the same in *tantras*.
The *Kālacakra Tantra* says that buddhahood, which is the ultimate object of attainment,
resides within all beings in the three states of existence, saying:

“Just as the sky within a vase does not
move even when the water inside does,
just so is the all-pervasive, sky-like
Vajradhāra within the body, divorced
from objects.”

sangs rgyas zhing ni sangs rgyas dang bcas bde mnyam
'bras ster lus dang ngag dang yid dang chags pa ste //
'di rnams kun tu bor nas sdig pa'i blo yis khyab bdag
gzhan pa yang dag kyang tshol byed de /⁴⁹⁵

zhes dang /

sems can rnams ni sangs rgyas yin te sangs rgyas
chen po gzhan ni 'jig rten khams 'dir yod ma yin
//⁴⁹⁶

zhes dang /

bsod nams 'di yis sems can rnams ni rnam gsum
srid par gnas pa'i bla med byang chub thob par
shog⁴⁹⁷

ces dang //

sems can rnams ni rnam gsum srid par gnas pa'i
dus kyi 'khor lo'i drin las e wam nyid gyur cig //⁴⁹⁸

ces srid gsum sems can kun gyi thob bya'i don dam gyi sangs rgyas kyang rang rang la

bzhugs pa dang /

⁴⁹⁵ This verse is a marginal notes which was written in *dbu can* on the top marginal of the folio 8b; this verse was just inserted between the 'zhes dang' and 'sems can rnams'.

⁴⁹⁶ *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭīkā*, Bka' 'gyur (*dpe bsdur ma*), vol. 100, 164; See variant readings: *sems can rnams ni sangs rgyas yin te sangs rgyas chen po gzhan 'dir 'jig rten khams na yod ma yin //*.

⁴⁹⁷ *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭīkā*, Bstan 'gyur (*dpe bsdur ma*), vol. 6, 1046.

⁴⁹⁸ *Parama-ādibuddhoddhrita-śrī-kālacakra-nāma-tantrarājā*, see Bstan 'gyur (*dpe bsdur ma*), vol. 6, 249. See variant readings: *rnam gsum srid pa la gnas sems can rnams ni dus kyi 'khor lo'i drin las de bzhin 'gyur bar shog //*, verse: 253.

And:

“Buddha-fields confer the fruit of bliss and equanimity along with buddhahood; attachment to body, speech, and mind—having done away with these, sinful minds will seek out another, authentic sovereign.”

And:

“Sentient beings are buddhas; there exists no other great buddha in the worldly realm.”

And:

“With this merit, may sentient beings obtain unexcelled enlightenment while living in threefold existence.”

And:

“May sentient beings become Evaṃ itself while living in the threefold existence by the grace of Kālacakra.”

*de ltar dang po'i sangs rgyas rgyud la mkha'
lag mi bdag rnams te lha dang lha mo rnams
kyi ni //*⁴⁹⁹

zhes nas /

*gang gi rang gi lus la nyin mtshan dus dang zla
ba 'pho ba'i dbye ba dag gis shes gyur pa //
de ni dpal ldan 'jam pa'i rdo rje srid pa'i 'jigs
'joms sangs rgyas skye ba 'di nyid kho na la'o /*
⁵⁰⁰

*zhes dpal ldan rgyud gyi*⁵⁰¹ *dkyil 'khor gyi lha stong drug brgya nyi shu po rang gi lus la
gnas par shes te skyed*⁵⁰² *rdzogs sgom na tshe 'dir 'tshang rgya zhes dang /*⁵⁰³

⁴⁹⁹ *Ibid.*, 56. See verse: 56.

⁵⁰⁰ *Ibid.*, 56. See variant readings: *gang gis rang gi lus la nyin mtshan dus dang zla ba 'pho ba'i dbye ba dag gis shes gyur pa // de ni dpal ldan 'jam pa'i rdo rje srid pa'i 'jigs 'joms sangs rgyas skye ba 'di nyid dag la'o //*, verse: 56.

⁵⁰¹ Read: *kyi*.

⁵⁰² Read *bskyed*.

⁵⁰³ This passage from 'de ltar dang po'i sangs rgyas rgyud la mkha' lag mi bdag' up to 'rdzogs sgom na tshe 'dir 'tshang rgya' is a marginal note written in *dbu can*, and was written on the lower marginal of folio 8b. This passage was inserted between the 'bya'i don dam gyi sangs rgays kyang rang rang la bzhugs pa dang' and 'rtsa rgyud kyi dbang mdor bstan'.

It further states that the one thousand six hundred and twenty deities of the *maṇḍala* of the glorious *tantra* are known to reside within one's own body, and if one cultivates the generation and completion stages, one will achieve enlightenment within this life, saying:

“Thus, the primordial buddhas are the kingly constellations in the sky of one's being, and the gods and goddesses...”

And:

“Whoso comes to understand their own body by means of the divisions of the time of days and nights, and the movement of the moon, only they, O Śrīmadmañjuvājra, conquer fear of being and will be buddhas in this very life.”

rtsa rgyud kyi dbang mdor bstan du /

ji ltar zla shar rim pa yis //
cha rnams kyis ni sdzogs par 'gyur //
grib la nyams pa sdzogs pa ste //
zla ba chad dang sdzogs⁵⁰⁴ pa min //
de bzhin ye shes shar rim pas //
sa rnams kyis ni sdzogs par 'gyur //
nyon mongs la sogs nyams pas sdzogs //
ye shes chad dang sdzogs pa min //⁵⁰⁵

zhes zla ba nag phyogs la chad pa dkar phyogs su gsar du ma skyes par nag phyogs kyi
grib ma rim gyis nyams pas sdzogs⁵⁰⁶ pa ltar //⁵⁰⁷ don dam chos sku'i ye shes stobs sogs
sems can gyi tshe sgrib gnyis kyis sgribs pa lam dus rim gyi⁵⁰⁸ dag pa la sa rnams thob
pa'i tha snyad byas shing sdzogs⁵⁰⁹ par dag tshe sdzogs⁵¹⁰ pa'i byang chub [9a] thob pa'i
tha snyad byas kyi chos sku ni thams cad kyi tshe thams cad la khyab par rtag tu bzhugs
ces dang / de bzhin du thob bya don dam chos sku'i dbang du byas te /

⁵⁰⁴ Read: rdzogs.

⁵⁰⁵ Śekhodeśa; Bka' 'gyur (dpe bsdur ma), vol.77, 46; See variant readings: ji ltar zla shar rim pa yis //
cha rnams kyis ni **rdzogs par 'gyur** // grib **ma** nyams pa **rdzogs** pa ste // zla ba chad dang **rdzogs** pa min //
de bzhin ye shes shar rim pas // sa rnams kyis ni **rdzogs** par 'gyur // nyon mongs la sogs nyams **pa rdzogs** //
ye shes chad dang **rdzogs** pa min //.

⁵⁰⁶ Read: rdzogs.

⁵⁰⁷ Read /.

⁵⁰⁸ Read: gyis.

⁵⁰⁹ Read: rdzogs.

⁵¹⁰ Read: rdzogs.

In the *Sekkodeśa* of the *Mūlatantra* it is stated that just as the vanishing of the darkened portion of the moon is the moon becoming full due to the gradual diminishment of the obscuring darkness and not due to the lighted portion being newly produced, the *dharmakāya*—which is given the name “attainment of *bhūmis*” when the power of wisdom of the ultimate *dharmakāya* is obscured by the two obscurations while still a sentient being and when gradually being purified on the path, and which is given the name “attainment of complete buddhahood” when perfectly purified—is always within everyone, everywhere, at all times:

“Just as the waxing moon becomes full gradually, bit by bit,
waxing due to the diminishment of the shadow,
but the moon itself does not increase or decrease,
likewise the gradual waxing of wisdom
grows full by means of the *bhūmis*.
Perfected due to the diminishment of affliction,
wisdom itself does not increase or decrease.” [9a]

sam pu trair /

rang gi lus la sangs rgyas bzhugs //
gzhan du gang na 'ang sangs rgyas med //
mi shes mun pas sgribs pa rnams //
*lus las gzhan du sangs rgyas 'dod //*⁵¹¹

ces dang / kye'i rdo rjer /

sems can rnams ni sangs rgyas nyid //
'on kyang blo⁵¹² bur dri mas sgribs //
*de nyid bsal nas sangs rgyas nyid //*⁵¹³

ces dang /

⁵¹¹ *Śrīvasantatilaka-nāma*, *Bstan 'gyur (dpe bsdur ma)*, vol.42, 1182; See variant readings: *rang gi lus la sangs rgyas bzhugs //* *gzhan du gang na 'ang sangs rgyas med //* *mi shes mun pas **bsgribs** pa rnams //* *lus las sangs rgyas gzhan du 'dod //*.

⁵¹² Read: *glo*.

⁵¹³ D. L. Snellgrove, *The Hevajra Tantra: A Critical Study*, 71, Part II: IV: 69b-d. See variant readings: *sems can rnams ni sangs rgyas nyid //* *'on kyang **glo** bur dri mas **bsgribs** //* *de nyid bsal na sangs rgyas nyid //*.

Similarly, in terms of the ultimate *dharmakāya*, which is the object of attainment,
the *Samputa Tantra* says:

“Buddha dwells within your body.
There is no Buddha anywhere other than this.
Those obscured by the darkness of ignorance
seek the Buddha outside the body.”

And the *Hevajra Tantra* says:

“Sentient beings are buddhahood itself,
but they are obscured by adventitious defilement.
Cleared of them, they are buddhahood itself.”

rang dang rang gi rtog pa las //
sangs rgyas ma yin sems can ni //
gcig kyang yod pa ma yin te //
dmyal ba yi dags dud 'gro dang //
lha dang lha min mi rnams dang //
bshad pa'i srin bu la sogs pa //
bde ba gang phyir mi shes pas //
rtag tu rang bzhin bde ba can //
'jig rten khams 'di gang du yang //
*sangs rgyas gzhan du bstan pa med //*⁵¹⁴

de nyid ye shes chen po nyid //
thams cad lus la rnam par gnas //
gnyis dang 2 su med pa'i tshul //
dngos dang dngos med bdag nyid gtso //
*brtan dang g.yo ba khyab nas gnas //*⁵¹⁵

zhes dang /

nga yis 'di kun khyab pa ste //
*'gro ba'i rang bzhin gzhan ma mthong //*⁵¹⁶

zhes dang gsang 'dus rdo rje phreng bar /

lus ni 'di nyid kun la 'dir //
*de bzhin gshegs pa thams cad bzhugs //*⁵¹⁷

ces dang /

⁵¹⁴ *Ibid.*, 55. See variant readings: *rang dang rang gis rtogs pa las //* *sangs rgyas ma yin sems can ni //* *gcig kyang yod pa ma yin no //* *dmyal ba yi dags byol song dang //* *lha dang lha min mi rnams dang //* *bshang ba'i srin bu la sogs pa //* *lha dang lha ma yin gyi yang //* *bde ba gang phyir mi shes pas //* *rtag tu rang bzhin bde ba can //* *'jig rten khams ni gang du yang //* *sangs rgyas gzhan du rnyed mi 'gyur //* *sems ni rdzogs pa'i sangs rgyas nyid //* *sangs rgyas gzhan du bstan du med //*.

⁵¹⁵ *Ibid.*, 43.

⁵¹⁶ D. L. Snellgrove, *The Hevajra Tantra: A Critical Study*, 31, Part I: VIII: 41c-d.

⁵¹⁷ *Śrī-vajramālā-abhidhānamahāyogatantra-sarvatantrahr̥daya-rahasyavibhagga-iti, Bka' 'gyur (dpe bsdur ma)*, vol. 81, 901.

And:

“There isn’t a single sentient being who is not a buddha on account of their own [obscuring] thoughts. As denizens of hell, pretas, animals, gods, asuras, humans, and insects lose themselves in pleasure, they are always naturally filled with pleasure. Buddha is revealed nowhere else in this world.”

And:

“It is great wisdom itself, abiding within the bodies of all. The sovereign lord dwells everywhere among matter and the living, tangible and intangible in a dual and nondual mode.”

And:

“I pervade all of these, and see no other nature of beings.”

The *Gūhyasamāja*’s *Vajramālā* says:

“All the *tathāgatas* exist within this very body, and in everyone’s.”

chos rnams kun la khyab pa yi //
 nyon mongs thams cad rab tu 'joms //
 dri med dri bral dang ba dang //
 rang gi rig pa 'i go 'phang mchog //
 dang po 'i sangs rgyas rang bzhin can //
 rigs lnga rnams ni rgyas par byed //⁵¹⁸

ces dang / bde mchog rtsa rgyud dang⁵¹⁹ / a bhi dha na dang mkha' 'gro kun spyod⁵²⁰

dang / rdo rje gur⁵²¹ rnams su /

de nyid srog chags rnams kyi srog //
 de nyid mi 'gyur dam pa yin //
 de nyid thams cad khyab byed de //
 lus kun [9b] la ni rnam par gnas //
 de nyid 2 med ye shes te //
 he ru ka dpal yin par bshad //⁵²²

⁵¹⁸ *Śrī-vajramāla-abhidhānamahāyogatantra-sarvatantrahrdaya-rahasyavibhagga-iti*, Bka' 'gyur (dpe bsdur ma), vol. 81, 795; See variant readings: *khyab pa kun 'gro stong pa nyid* // *nyon mongs thams cad rab tu 'joms* // *dri med dri bral dga' ba dang* // *rang rig pa yi go 'phang mchog* // *dang po 'i lha ste nyams dga' bzang* // *cha yi tshogs rnams rgyas par byed* //.

⁵¹⁹ This passage does not mentioned in *Śrī-sambarakhasama-tantrarāja-nāma*, Bka' 'gyur (dpe bsdur ma), vol. 79, 790-95; however, it is mentioned in these two following texts with respectively, see *Śrī-heruka-abhyudaya-nāma*, Bka' 'gyur (dpe bsdur ma), vol. 79, 16; See variant readings: *de nyid srog chags rnams kyi srog* // *de nyid mchog tu mi 'gyur ba* // *kun la khyab pa de nyid rnyed* // *de ni lus kun la ni gnas* // *de nyid sangs rgyas ye shes te* // *dpal ldan he ru ka yis gsungs* //. Also see *Samputi-nāma-mahātantra*, Bka' 'gyur (dpe bsdur ma), vol. 79, 242. See variant reading: *de nyid srog chags rnams kyi srog* // *de nyid yi ge dam pa nyid* // *de nyid 'di ni kun khyab byed* // *de nyid sangs rgyas ye shes can* // *he ru ka dpal zhes byar brjod* //.

⁵²⁰ The title of text has wrongly written here, the correct name of this text should be *Rnal 'byor ma'i kun tu spyod pa* (*Yoginīsañjārya*), See *Yoginīsañjārya*, Bka' 'gyur (dpe bsdur ma), vol. 79, 95-120.

⁵²¹ This is not a passage of quotation in *Ārya-ḍākinī-vajrapañjara-mahātantrarāja-kalpa-nāma*, Bka' 'gyur (dpe bsdur ma), vol. 80, 93-183.

⁵²² *Yoginīsañjārya*, Bka' 'gyur (dpe bsdur ma), vol. 79, 109. See variant readings: *de nyid srog chags rnams kyi srog* // *de nyid mi 'gyur dam pa yin* // *de nyid thams cad khyab byed de* // *lus kun la ni rnam par gnas* // *de nyid sangs rgyas ye shes te* // *he ru ka dpal yin par bshad* //.

And:

“Pervading into all things, they utterly conquer all affliction;
Being stainless, freed from stains, clear, the perfect state of self awareness,
and naturally primordially Buddhahood, the five classes spread.”

The *Cakrasaṃvara Mūlatantra*, *Abhidhana*, *Ḍākinī Samācāra*, and the

Vajrapañjara say:

“It is said that suchness is the vitality of living creatures;
suchness is supreme, unchanging;
suchness pervades everything and dwells within every body;
suchness is nondual wisdom and Śrī Heruka.” [9b]

ces dang / a bhi dha na⁵²³ dang gur du gzhan 'dra ba la de nyid gnyis med ye shes zhes
pa de nyid sangs rgyas ye shes zhes par yod do // phyag rdor 'khor chen gyi gzhung du /

byang chub mchog gi rang bzhin can //
sems can kun la khyab par gnas //
ma rtogs 'khor bar 'khyams pa rnams //
de dag don du sems skyed do //⁵²⁴

zhes dang / mtshan brjod du /

sems can kun gyi yid la gnas⁵²⁵

zhes dang /

nam mkha' khyab par gar byed pa⁵²⁶

zhes dang / rdor snying 'grel par / rtsa rgyud 'bum lnga'i lung drangs par /

thams cad du ni phyag dang zhabs //
thams cad du ni spyang dang dbu //
'jig rten kun sgra gsan dang ldan //
thams cad la ni khyab par bzhugs //⁵²⁷

⁵²³ *Abhidhāna-uttaratantra-nāma, Bka'* 'gyur (*dpe bsdur ma*), vol. 77, 954-55. See variant readings: *de nyid srog chags rnams kyi srog* // *de nyid mi 'gyur dam pa yin* // *de nyid thams cad khyab byed de* // *lus kun la ni rnam par gnas* // *de nyid sangs rgyas ye shes te* // *he ru ka dpal yin par bshad* //.

⁵²⁴ *Mahāyakṣasenāpatinīlāmbaṛadharavajrapāṇimaṇḍalavidhi-nāma, Bstan 'gyur (dpe bsdur ma)*, vol. 25, 803; See variant readings: *byang chub mchog gi rang bzhin can* // *sems can kun la khyab par gnas* // *ma rtogs 'khor bar 'khyams pa rnams* // *de dag don du sems bskyed do* //.

⁵²⁵ Wayman, Alex, *Chanting the Names of Mañjuśrī: The Mañjuśrī-Nāma-Saṃgīti*, 105. See variant readings: *sems can kun gyi yid la gnas* //.

⁵²⁶ *Ibid.*, 99. See variant readings: *nam mkha' khyab par gar byed pa* //.

⁵²⁷ *Vajrapadaśārasaṃgrahapañjikā, Bstan 'gyur (dpe bsdur ma)*, vol. 2, 1002-03; See variant readings: *thams cad du ni phyag zhabs sogs* // *kun du spyang dang dbu dang zhal* // *kun du thos ldan 'jig rten du* // *thams cad khyab par byas te bzhugs* //.

The *Abhidhana* and *Vajrapañjara* say “buddha wisdom” in place of “nondual wisdom,” but the rest is the same. The *Vajrapaṇi Mahācakra* scripture says:

“The naturally supreme enlightenment
dwells pervading all sentient beings.
The unrealized wander yet in samsara.
Give rise to bodhicitta for their sake.”

The *Mañjuśrīnāmasaṃgīti* says:

“It dwells within the minds of all sentient beings.”

And:

“It dances throughout all sky.”

The *Vajrapadasārasaṃgrahapañjikā* cites the *Pañcaśatasahasra Mūlatantra*, which says:

“He resides pervading everything:
hands and feet in everything,
eyes and head in everything,
hearing the sounds of all the world.”

zhes dang / sngar rdo rje 'chang mkha' khyab tu bzhugs pa'i lung drangs pa'i 'grel par /

*spyang ras gzigs kyis / 'khor ba'i bags chags las
grol ba mya ngan las 'das pa'i sems gzhan yod
pa ni rdo rje can gyi ming gis gsungs so //*⁵²⁸

zhes dang /

*mi 'pho ba'i rgyu de'i phyir g.yo med bde ba'i
skad gcig⁵²⁹ de ni chos kyi dbyings te shes rab
kyi pha rol tu phyin mas ster bar byed⁵³⁰*

zhes sher phyin dang chos dbyings gcig tu gsungs shing /

⁵²⁸ *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭīkā*, *Bstan 'gyur* (*dpe bsdur ma*), vol. 6, 635; See variant readings: 'khor ba'i **sems dang bral** ba mya ngan las 'das pa'i sems gzhan yod pa ni rdo rje can gyi ming gis **bcom ldan 'das kyis** gsungs so //.

⁵²⁹ Read: *cig*.

⁵³⁰ *Ibid.*, 1168. See variant readings: mi 'pho ba'i rgyu de'i phyir g.yo med bde ba'i skad **cig gang yin pa 'dir** ni chos kyi dbyings te shes rab kyi pha rol tu phyin mas ster bar byed **do** //.

Earlier on the commentary states that Vajradhāra dwells pervading sky, saying:

“Avalokiteśvara said, ‘The other mind which exists in nirvana freed from samsaric impressions is called *vajravat*.’”

And states that the perfection of wisdom and the sphere of reality are one, saying:

“A single moment of unwavering bliss by reason of the cause of not transmigrating, that is the sphere of reality, and is granted by mother perfection of wisdom.”

bde mchog stod 'grel du phyag rdor gyis /

*ye shes 'di ni lhan gcig skyes pa dang / chos dang longs spyod
sdzogs⁵³¹ pa dang sprul pa'i bdag nyid ye shes dang thugs dang
byang dang sku gcig tu 'dres par gyur pas 'jig rten gsum mtho
ris dang sa steng dang / sa 'og rnams su chos thams cad la yang
dag par gnas pa bsod nams dman pa rnams kyi⁵³² rnyed par
bka'⁵³³ ba'o //⁵³⁴*

zhes sku'i bzhi'i he ru ka rang byung ye shes mkha' khyab tu gsungs pa dang / yang der /

*de ni rdo rje rnal 'byor ma rang gi [10a] sems kyi snang ba tsam
phyag rgya chen po rnam pa thams cad kyi mchog dang ldan pa
shes rab kyi pha rol du phyin pa stong pa nyid dang / de bzhin
nyid dang rigs ldan ma dang pad ma zhes brjod par bya'o //⁵³⁵*

zhes te chos dbyings de bzhin nyid dang sher phyin dang rdo rje phag mo rnams don la

gcig pa la shes bya thams cad la chos dbyings kyis khyab nas de gnyis kyis ma khyab pa

ci /

⁵³¹ Read: *rdzogs*.

⁵³² Read: *kyis*.

⁵³³ Read: *dka'*.

⁵³⁴ *Lakṣābhīdhānādudhṛitalaghutantrapīṇḍārthavivarāṇa-nāma*, Bstan 'gyur (dpe bsdur ma), vol. 8, 1035-36; See variant readings: *ye shes 'di ni lhan cig skyes pa dang / chos dang longs spyod rdzogs pa dang sprul pa'i sku'i bdag nyid ye shes dang thugs dang gsung dang sku gcig tu 'dres par gyur pa 'jig rten gsum mtho ris dang sa stengs dang sa 'og rnams su chos thams cad la yang dag par gnas pa / bsod nams dman pa rnams kyis rnyed par dka' ba'o //*.

⁵³⁵ *Ibid.*, 1040.

In the commentary on the first half of *Cakrasaṃvara*, Vajrapāṇi states that the four *kāyas* of Heruka, being innate wisdom, pervade the entire universe, saying:

“This wisdom, being innate and mingled as one with the mind, enlightenment, and body that are the essential wisdom of dharma-, *sambhoga*-, and *nirmāṇa-kayas*, perfectly resides in everything in the three worlds—higher realms, on the earth, and below it—but those of little merit struggle to find it.”

It further states: [10a]

“That is merely Vajrayoginī reflected as one’s own mind, and called Mahāmudrā replete with the best of all features, *prajñāpāramitā*, emptiness, suchness, mother of the classes, and lotus.”

The expanse of reality, suchness, *prajñāpāramitā*, and Vajravārāhī are synonymous, and since all things knowable are pervaded by the expanse of reality, how could these two [*prajñāpāramitā* and Vajravārāhī] not pervade them?

'jam dpal gyi lta ba mdor bstan du /

sems can nyid ni sangs rgyas ste //
glo bur dri mas sgribs pa'o //
dri ma de ni bsal ba na //
sangs rgyas nyid du the tshom med //
*sems can nyid ni sdzogs⁵³⁶ sangs rgyas //*⁵³⁷

zhes dang /

lus la ye shes chen po gnas //
rtog pa thams cad yang dag spangs //
*dngos po kun la khyab pa po*⁵³⁸

zhes te / 'dir lus la zhes pa sems can gyi lus la ste / sangs rgyas kyi lus la ye shes yod med
kyi the tshom zlog mi dgos so // ye shes chen po zhes pa yang sangs rgyas kyi ye shes so //
sems can rnams ni sangs rgyas zhes pas sems can rnams kyi chos nyid kyi sems de don
dam gyi sangs rgyas dngos yin la de las ngo bo gzhan pa'i sangs rgyas med ces pa'o //
*bram ze chen po sa ra ha'i rdo*⁵³⁹ *har /*

mkhas pa thams cad bstan bcos 'chad pa yis //
*lus la sangs rgyas yod pa ma rtogs so //*⁵⁴⁰

zhes dang /

⁵³⁶ Read: *rdzogs*.

⁵³⁷ *Pradarśanānumatoddeśaparīkṣā-nāma*, *Bstan 'gyur (dpe bsdur ma)*, vol. 42, 594; See variant readings: *sems can nyid ni sangs rgyas te // blo bur dri mas bsgribs pa'o // dri ma de ni bsal ba na // sangs rgyas nyid du the tshom med // sems can nyid ni rdzogs sangs rgyas //*.

⁵³⁸ *Ibid.*, 600.

⁵³⁹ Reads: *do ha*.

⁵⁴⁰ *Dohakośagīti*, *Bstan 'gyur (dpe bsdur ma)*, vol.26, 202.

The *Pradarśanānumatoddeśa-parīkṣā* says:

“Sentient beings are themselves buddhas,
but are obscured by adventitious defilements.
When the defilements are cleared away
they are without a doubt buddhas.
Sentient beings are themselves perfect buddhas.”

And:

“Great wisdom dwells within the body.
If you do away entirely with all conceptual thought,
it is what pervades all things.”

Here, “body” refers to the bodies of sentient beings. There is no need to resolve doubts about whether or not great wisdom exists within the Buddha’s body. “Great wisdom” also refers to the Buddha’s wisdom. Referring to sentient beings as “buddhas” means that the mind that is the essence of a sentient being is ultimately a real buddha. There is no buddha of any other nature than this. The great Brahmin Saraha’s *Dohā* says:

“All the scholars (busy with) teach *śāstras*,
but did not realize ‘buddha is within the body.’”

'phags pa klu sgrub kyi chos dbyings bstod par /

sa yi dkyil na yod pa 'i chu //
dri ma med par gnas pa ltar //
nyon mongs nang na ye shes kyang //
de bzhin dri ma med par gnas //⁵⁴¹

zhes dang / 'phags pa lhas sems kyi sgrib sbyong du /

brtags pa 'i bum pa skad cig gis //
shes rab tho bas bcag na ni //
dri med rang bzhin gsal gyur pa //
ye shes sgron ma [10b] rab tu gsal //⁵⁴²

zhes dang / dpal 'bir ba pas gshed dmar shin tu spros med du /

sams can rnams ni sangs rgyas nyid //
gzhan du sangs rgyas bstan pa med //
sangs rgyas rnams kyi ye shes sku //
gzhan du btsal bas rnyed mi 'gyur //⁵⁴³

zhes dang / bla ma te lo pa 'i mgur du /

lhan cig skyes pa gnyug ma 'i ye shes de //
'gro ba kun gyi snying la yod gyur kyang //⁵⁴⁴

zhes dang /

⁵⁴¹ K. Brunnhölzl, *In Praise of Dharmadhātu: Nāgārjuna and The Third Karmapa, Rangjung Dorje*, 119, V: 23.

⁵⁴² CVP, 45; variant 120b: nas; See variant readings: 120c: **rang bzhin dri med gsal gyur ba**; variant 120d: **mar**;

⁵⁴³ *Suṅsṅapañcatattvopadeśa-nāma*, *Bstan 'gyur (dpe bsdur ma)*, vol.24, 1027-28. See variant readings: *sams can rnams ni sangs rgyas nyid // sangs rgyas gzhan du bstan pa med // sangs rgyas rnams kyi ye shes sku // gzhan du btsal bas rnyed ma yin //*.

⁵⁴⁴ Not located.

Ārya Nāgārjuna's *Dharmadhātustotra* says:

“Just as the water in the core of earth
remains free from pollution,
wisdom amid affliction, too,
remains free from pollution.”

Āryadeva's *Āvaraṇaviśodhana* says:

“If the imputed vase is shattered
by the hammer of but a moment's wisdom,
the pure, naturally luminous lamp
of wisdom will brightly shine forth.” [10b]

Virupa's *Raktayamarī-atyantaniśprapañca* says:

“Sentient beings are themselves buddhas;
Buddhas are revealed nowhere else.
The *jñānakāya* of the buddhas
will not be found by seeking elsewhere.”

Guru Tilopa's *Doha* says:

“Genuine, innate wisdom,
exists within the hearts of all wanderers.”

dpal sha ba ri dbang phyug gis rdo⁵⁴⁵ har /

*nyi ma sprin bral 'od gsal kun khyab kyang //
mig med dag la mun pa dag tu snang //
lhan cig skyes pa kun la khyab gyur kyang //
rmongs pa dag la de nyid shin tu ring⁵⁴⁶*

*zhes dang / slob dpon 'jam dpal grags pas rtso ltung rgya cher 'grel gyi rtso ltung lnga
pa'i thad du*

*mdor na dom dam byang chub kyi sems
spong ba ni sems can thams cad la rang
bzhin gyi ye shes gnas pa spong ba'o //
de'i phyir rgyu dang mi rgyu 'gro ba kun //
khyab pa rdo rje sems dpa' yin //
gzod nas dag pa'i ye shes gnas //
thabs gzhan sangs rgyas mi rnyed do //⁵⁴⁷*

zhes bshad pa dang /

*sams can thams cad kyi rgyud la byang
chub kyi snying po sangs rgyas kyi ye shes
gnas pas de rtogs na sems can thams cad
mya ngan las 'da' bar 'gyur ro⁵⁴⁸*

⁵⁴⁵ Read: *doha*.

⁵⁴⁶ *Dohakoṣa-nāma-mahāmudropadeśa*, Bstan 'gyur (dpe bsdur ma), vol.26, 1267. See variant readings: *nyi ma sprin bral 'od zer kun khyab kyang // mig med rnam* la mun pa *rnams su* snang // *lhan cig skyes pas kun la khyab gyur kyang // rmongs pa dag la de nyid shin tu ring //*.

⁵⁴⁷ *Vajrayānamūlāpattiṭikā*, Bstan 'gyur (dpe bsdur ma), vol.27, 787. See variant readings: 'dir don dam *pa'i* byang chub kyi sems spong ba ni rang *gyis* sems can thams cad la ye shes gnas pa *ma rtogs par* spong ba'o // de'i phyir / rgyu dang mi *rgyu'i dngos* po kun // khyab *bdag* rdo rje sems dpa' *gis* // gzod nas dag pa'i ye shes gnas // thabs gzhan sangs rgyas mi rnyed do //

⁵⁴⁸ *Ibid.*, see variant readings: *sams can thams cad kyi rgyud la bang chub kyi snying po sangs rgyas kyi ye shes gnas pas de rtogs na sems can thams cad mya ngan las 'das par* 'gyur ro.

Śrī Śāvarīṣvāra's *Doha* says:

“The sun freed from clouds spreads its radiant light everywhere,
but to the blind only darkness appears.
Though innate [wisdom] pervades everything,
the ignorant are far removed from it.”

Ācārya Mañjuśrīkīrti's *Mūlapattivṛtti*, with regard to the fifth root infraction,
explains:

“In summary, relinquishing ultimate bodhicitta is to reject the
existence of innate wisdom in all sentient beings.

Thus, all the moving and unmoving sentient beings,
are pervaded by Vajrasattva.
Pure wisdom beginninglessly resides in them.
No other method discovers buddhahood.”

And:

“Since the Buddha's wisdom, which is the heart
of enlightenment, resides within all sentient
beings, it is said that realizing such, all sentient
beings will attain nirvana. Moreover, this is
clearly taught in all of the Mahāyāna *sūtras* and
tantras.”

zhes bshad pa dang / gzhan yang

*'di ni theg chen gyi mdo rgyud thams cad
las gsal bar bstan pas*⁵⁴⁹

zhes dang rtsa ltung brgyad pa'i thad du /

*gzod ma nas rang bzhin gyis 'od gsal ba
ni shes pa dang shes bya tha dad du med
pa'i phyir 'di ni sems can thams cad kyi
rgyud la rang bzhin gyis rnam par mi rtog
pa'i ye shes rnam pa lnga gnas te /*⁵⁵⁰

zhes so // de bzhin du bal yul dang bod na dar ba'i nyams len gyi khrid kha / lam 'bras /

[11a] sbyor drug / rim lnga gnyis / chos drug gnyis / shin tu spros med / phyag chen lugs

*du ma sdzogs*⁵⁵¹ *chen lugs du ma / zhi byed / dmar khrid / dbu ma'i khrid / blo sbyong*

*lam rim lkog khrid / ma gcig*⁵⁵² *gi khrid rnams su yang sangs rgyas chos sku nam mkha'*

ltar khyab pa dang / sems can thams cad kyi sems kyi gnas lugs ye nas chos skur gnas

par ngo sprod cing nyams su len no // 'di lta'i nyams len gyi khrid rnams dang / ding

sang bshad chos pa phal gyi grub mtha' sems can la sangs rgyas chos sku med pa gnyis

gang bden / gnyis po rgyab snol du song bas snga ma bden na phyi ma don med la phyi

ma bden na snga ma don med du 'gyur te / de ltar na 'tshang rgya ba'i lam gang yin /

⁵⁴⁹ *Ibid.*, see variant readings: '*di ni theg pa chen po'i mdo sde dang rgyud mtha' dag nas gsal bar bsten pas*.

⁵⁵⁰ *Ibid.*, 795.

⁵⁵¹ Read: *rdzogs*.

⁵⁵² Read: *cig*.

And with regard to the eighth root infraction, it says:

“Since there is no difference between consciousness and knowables, being naturally luminous from the beginning, the fivefold naturally nonconceptual wisdom dwells within the continua of all sentient beings.” [11a]

Likewise, the oral transmissions of practical instruction—the paths and fruits, six yogas, two iterations of the five stages, two iterations of the six dharmas, the utterly unelaborate, the many systems of *mahāmudra*, the many systems of dzogchen, pacification, bare instructions, instructions of Madhyamaka, hidden instruction in the stages of mind training, instructions of Machik—which spread in Nepal and Tibet, point out and put into practice the idea that Buddha’s *dharmakāya* pervades like sky and that the ontology of the minds of all sentient beings rests from the beginning in the *dharmakāya*.

[Critique of Red mda’ ba and Defense of the Jonang View]⁵⁵³

Between practical instructions that take this view and the unusual tenet held by some religious men of late that sentient beings are without the *dharmakāya* of Buddha, which is true? Given that the two are contrary, then if the former is true, the latter will be false, and if the latter is true, the former will be false. In that case, which is the path to enlightenment?

⁵⁵³ This is a title I have given to this section.

gsang 'dus phyi mar /

yan lag drug gi rnal 'byor gyi //
bsnyen pa byas nas mchog sgrub kyi //
gzhan du sgrub bya'i dngos grub mchog //
'grub par 'gyur ba med pa nyid //⁵⁵⁴

ces pas gnod do // de ltar sngar drangs pa rnams dang / gzhan yang rgyud blar /

gtsang bdag bde dang rtag nyid kyi //
yon tan pha rol phyin pa 'bras //⁵⁵⁵

zhes dang / mdo sde rgyan du /

chos kyi dbyings las ma rtogs pa //
gang phyir chos med de'i phyir //⁵⁵⁶

zhes dang / rigs pa drug bcu par /

mya ngan 'das pa bden gcig pur //
rgyal ba rnams kyis gang gsungs pa //
de tshe lhag ma log pa zhes //
mkhas pa su zhig rtog mi byed //⁵⁵⁷

⁵⁵⁴ This is a quotation of the *tantrottara*. See *Bka' 'gyur (dpe bsdur ma)*, vol.81, 598. See variant readings: *sbyor ba drug gi bya ba yi // bsnyen pa yan lag drug gis ni // byas pas sgrub pa mchog tu 'gyur // gzhan du bsgrubs par gyur na ni // dngos grub mchog ni 'byung mi 'gyur //*.

⁵⁵⁵ *RGV*, 57, I: 35a-b.

⁵⁵⁶ *Mahāyānasūtrālaṃkārikā, Bka' 'gyur (dpe bsdur ma)*, vol.70, 842. See variant readings: *chos kyi dbyings ni ma gtogs pa // gang phyir chos med de yi phyir //*.

⁵⁵⁷ *Yuktiśāṣṭika* in C. Lindtner, *Nāgārjuna: Studies in the Writings and Philosophy of Nāgārjuna*, 112, V:35. See variant readings: *mya ngan 'das pa bden gcig pur // rgyal ba rnams kyis gang gsungs pa // de tshe lhag ma log min zhes // mkhas pa su zhig rtog par byed //*.

The *Guhyasamāja Uttaratantra* follows the former, saying:

“There is absolutely no other accomplishment than the siddhi, which is to be attained by resorting to practice of the six limbed yoga.”

Furthermore, the *RGV* says:

“The perfect qualities of purity, individuality, pleasure, and permanence are its fruit.”

And the *Sūtrālaṃkāra* says:

“Since nothing is found outside of the expanse of reality...”

The *Yuktiśāṣṭika* says:

“When the Jinas have stated that nirvana alone is true, what learned person will then imagine that the rest is not false?”

ces pas / don dam chos sku rdo rje sems dpa' bde gshegs snying po chos nyid 'dus
ma byas de nyid don la bden par grub pa / gtsang bdag bde rtag gi pha rol du phyin pa
thams cad mkhyen pa'i yon tan rang chas su ldan pa / ye shes kyi rang bzhin brtan g.yo
thams cad la khyab par / mdo rgyud [11b] rnams su ston pas gsungs / sa bcu'i dbang
phyug byams pa / rdo rje snying po / rigs gsum mgon po ste rgyal sras chen po lnga yis
bkral / sa ra ha sogs grub chen rnams dang / lung bstan thob pa'i klu sgrub yab sras
thogs med sku mched sogs rgya gar ba du ma dang / bal bod kyi mkhas grub chen po
rnams kyis bkral zhing nyams su blangs bzhin pa la / rgyud bla'i

*dri bcas de bzhin nyid dang dri ma med //*⁵⁵⁸

ces pa'i thad du / ding sang gi grang⁵⁵⁹ don tha snyad du ma'i dregs pa'i mkhas pa
(gzhon blo sogs) dga'⁵⁶⁰ /

⁵⁵⁸ RGV, 39, I: 23a.

⁵⁵⁹ Read: *drang*.

⁵⁶⁰ Read: 'ga'.

These citations demonstrate that in the *sūtras* and *tantras* the Teacher stated that the ultimate, *dharmakāya*, Vajrasattva, *sugatgarbha*, suchness, and uncompounded reality are truly established, that the perfect purity, individuality, pleasure, and permanence are replete with the qualities of the Omniscient One, and that the nature of wisdom pervades everything moving and unmoving. [11b] Five great *jinaputras*—Maitreya, lord of the tenth *bhūmi*, Vajragarbha, and the protectors of the three families—have explained as much. Mahāsiddhas such as Sarāha, many Indians, such as those who were prophesied—Nāgārjuna and his spiritual sons, Asaṅga and his brother—and the great scholars and siddhas of Nepal and Tibet have explained and put this into practice.

But nowadays, some scholars⁵⁶¹, being arrogant due to their interpretive meaning and superficial knowledge says when explain the following verse of the *RGV*:

“Suchness tarnished, then untarnished...”

⁵⁶¹ Text says *Gzhon blo sogs*, here refers to Red mda’ ba Gzhon nu blo gros and his students.

de lta bu'i grub mtha' ni / lan gcig tsam min par yang
yang mu stegs su skyes pas dug sbrul gyis bla⁵⁶² rtsi'i dri
tshor ba ltar stong pa nyid kyi sgra thos pa tsam gyis sems
'khrug par 'gyur ba dag gis yin yang de ni mu stegs
grangs can pa dang spyod pa pa dang gsang ba pa dag
myong ba'i ngo bor gyur pa'i bdag brtan g.yo thams cad
la khyab par 'dod pa dang / rigs pa can pa dag dbang
phyug ces bya ba rtag pa rang byung gi thams cad
mkhyen pa brtan g.yo thams cad la khyab par 'dod pa
dang / khyab 'jug pa dag kyang de ltar 'dod pa dang / rig
byed pa dag drang srong chen po nyi ma'i mdog can dang
dbang phyug chen po dang tshangs pa zhes kyang bya ba
gdod nas rang byung gi kun mkhyen thams cad la khyab
pa gang gi tshe rnal 'byor pas rnal 'byor sgoms te lha'i
mig gis de nyid mngon sum du mthong ba de'i tshe thar pa
thob pa dag gi lugs yin gyi bde bar gshegs pa'i bstan pa'i
rjes su 'brang ba la 'di lta bu'i grub mtha' khas len pa
sngon chad rgya bod bal gsum du byung ba med do //⁵⁶³

ces dang /

yang ma dag pa'i snang ba 'di ma lus par 'gags pa na don
dam pa'i sems bde gshegs snying po'i [12a] rang bzhin
'khor 'das kyi chos ma lus pa'i rnam par snang ba / ngo
bo rtag brtan chos dbyings kyi rang bzhin srid gsum 'di
min srid gsum gzhan zhes bya ba yod pas de nyid kho bo
cag gi thar pa dang thams cad mkhyen pa yin no // zhes
thar pa gzugs can du 'dod pa 'di yang mu stegs gcer bu'i
lugs yin te / de'i gzhung las /

kha ba rgya spos me tog dang //
ba zho ba mo mu tig mdog //
gdugs dkar bzung ba'i dbyibs 'dra ba //
thar pa yin par rgyal bas bshad //⁵⁶⁴

⁵⁶² Read: *gla rtsi*.

⁵⁶³ This is a quotation from Red mda' ba's *RGV Commentary*.

⁵⁶⁴ *Madhyamakahrdayavṛttitarkajvālā*, Bstan 'gyur (*dpe bsdur ma*), vol.58, 224. See variant readings: *kha ba rgya spos me tog mdog* // *ba zho ba mo mu tig mdog* // *gdugs dkar bzung ba'i dbyibs 'dra ba // thar pa yin par rgyal bas bshad* //.

About which they incorrectly say:

“Tenets of this sort belong to those whose minds become disturbed upon merely hearing the word ‘emptiness,’ like poisonous snakes smelling musk, on account of having been born not once, but repeatedly, as *tīrthikas*. It is, moreover, the system of the Sāṃkhya, Mīmāṃsaka, and Guhyaka *tīrthikas*, who assert that the self (*ātman*), which is the essence of experience, pervades everything moving and unmoving; and of the Nyāyikas, who assert that the so-called ‘Īśvara’, who is an eternal and naturally occurring omniscience, pervades everything moving and unmoving; and of the Vaiṣṇavas, who also assert such; and of the Vedāntins, who assert that a *mahārṣi*, the hue of the sun, who is also called by the names Maheśvara and Brāhman, and who is a primordial, naturally occurring omniscience, pervades everything; when a yogin cultivates yoga, and directly perceives this with the divine eye, he attains liberation. Thus far, proponents of tenets such as this have never appeared and accepted among the followers of the Sugata’s teaching in the past in India, Tibet, or Nepal.”
[12a]

And:

“‘Since it is said, “When these impure appearances have altogether ceased, the ultimate mind—naturally *sugatagarbha*—appears as all of the things of samsara and nirvana, the nature of which is permanent and stable, which is naturally the expanse of reality, and is not of this triple-world, but beyond it,’ then this is what freedom and omniscience are for us.’

“This assertion that freedom has a form is the system of the Nirgrantha *tīrthikas*. There is no difference between this and the assertion that the city of freedom that supersedes the uppermost reaches of the triple-world resembles a parasol outstretched upward, for their scripture states:

‘The Jina explained that freedom
has the color of snow, *tagara* flower,
curds, hoarfrost, and pearls,

*ces 'jig rten gsum rgal ba'i steng na thar pa'i
grong khyer gdugs dkar po gyen la blang ba 'dra
ba yod par 'dod pa dang khyad par med do //*⁵⁶⁵

*ces pa rnams mi rigs te / de ci'i phyir zhe na / 'di lta bu'i rtog pa ni tshig la sogs pa'i
rton pa bzhi la zhen pa dang don la sogs pa'i rton pa bzhi bral dang chos nyid zab mo'i
gnas lugs rnam kun mchog ldan du mdo rgyud nas gsungs pa ma mthong ba dang mthong
yang yid ma ches pas chos dbyings zab mo dang gang zag dam pa la skur pa 'debs pa
dang mdo rgyud zab mo dkrug pa'o //*

*chos de rnams mu stegs kyi chos dang de ltar 'dod pa rnams mu stegs pa yin na
sangs rgyas kyi chos dang sangs rgyas pa rnams gang yin mu stegs pa rgya ma ches sam
/ 'di ni rang thos rgya chung bar mtsho nas thon pa'i chu la rgyab pas rgyal ba sras bcas
kyi nya la phog pa ma tshor ba snang ngo //*

*'di 'dra'i chos spong sdig pa tshabs po che //
mnar med sdug bsngal bzod dkas mi 'jigs sam //
stong gsum sems can kun bsad sdig pas kyang //
'di'i cha'i char yang mi phod do //*

⁵⁶⁵ This is a quotation from Red mda' ba's *RGV Commentary*.

and resembles the shape of a parasol.’”

These claims are illogical. How can he think this? Ideas such as these come from an adherence to the fourfold reliances⁵⁶⁶ with regard to words, but lacking it with regard to meaning; from not seeing the ontology of profound suchness, replete with all the best traits, which is taught in *sūtras* and *tantras*; or in spite of seeing it, deprecating the profound expanse of reality and the holy personages because of not believing it, disturbing the profound *sūtras* and *tantras*.

If these dharmas are *tīrthika* dharma and those who assert them are *tīrthikas*, doesn't it amount to calling Buddha dharma and whoever are Buddhists *tīrthikas*? It is a case of one of little learning splashing in water carried from the sea without noticing that one has struck the fish of the Jina and his sons.

Doesn't the grievous sin of rejecting Dharma
fill you with fear of the unbearable suffering of Avici?
Even the sin of killing three thousand beings
doesn't measure up to even a fraction of this.

⁵⁶⁶ Blo gros mi zad pas bstan pa'i mdo.

*mu stegs kyi lugs dang phyogs re tsam 'dra bas mu stegs kyi lugs yin na / dud 'gro
 dang kha zas za bar 'dra bas [12b] dud 'gror 'gyur ram ci / don la ston⁵⁶⁷ pas dpyad na
 mu stegs kyi thar pa ni brtags chos kyi dngos po yin la 'di pa'i chos sku bde gshegs
 snying po ni / rgyu dang / stong pa dang / shes rab dang / srid gsum gzhan ni rnam
 grangs yin la / 'bras bu dang bde chen dang thabs dang snying rje ni rnam grangs te /
 shes rab stong chen srid gsum gzhan dang 'bras bu thabs bde chen 'gyur med zung 'jug
 ni bcom ldan 'das rdo rje sems dpa' ngo bo nyid kyi sku ste / brtag gnyis su /*

*rdo rje mi phyed zhes bya ste //
 sems dpa' srid pa gsum l pa //
 shes rab rigs pa 'di yis ni //
 rdo rje sems dpa' zhes par brjod //⁵⁶⁸*

ces dang /

⁵⁶⁷ Read: *rton*.

⁵⁶⁸ *Hevajrapañḍārthaṭīkā*, *Bstan 'gyur (dpe bsdur ma)*, vol.1, 801. See variant reading: ***mi phyed rdo rje zhes par brjod*** // *sems dpa' srid pa gsum gcig nyid // shes rab rigs pa 'di yis ni // rdo rje sems dpa' zhes par bshad* //.

If this idea is the system of *tīrthikas* simply because a portion of it is like the *tīrthika* system, wouldn't we be animals since we eat food like animals? [12b]

When examined relying on the meaning, the freedom of the *tīrthikas* is an imagined thing. But given that our *dharmakāya qua sugatagarbha* is synonymous with the cause, emptiness, wisdom, and what is beyond the triple world, and is synonymous with the fruit, great bliss, method, and compassion, then the union of wisdom, great emptiness, and what is beyond the triple world with the fruit, method, and immutable great bliss is the *svabhāvikakāya* of Bhagavān Vajrasattva. For the two-part *Hevajra* says:

“*vajra* means indestructible,
sattva means union of the triple world;
This class of wisdom
is called *vajrasattva*.”

'jig rten kham's ler dri med 'od du /

gang don dam pas bden pas bstan pa de ni 'jig rten las 'das
pa rnam's thams cad kyi mchog dang ldan pa phyag rgya chen
po'i dngos grub bsgrub pa'i slad du // rang gi sems kyis yongs
su brtags pa'i chos dang bral ba gzhon nu ma rnam's kyis me
long la sogs pa la pra phab pa bzhin du rnal 'byor pa rnam's
kyi rang gi sems kyi 'od gsal nam mkha' la mngon sum du
snang ba / 'dod pa'i don gyi 'bras bu ster bar byed pa ste /
'bras bu ni 'gyur ba med pa'i bde ba'i ye shes kyi sems so //
sems 'di gnyis gcig pa nyid ni shes rab dang thabs kyi bdag
nyid rdo rje'i rnal 'byor don chen po mchog tu mi 'gyur ba
dang po'i sangs rgyas ris med pa dus kyi 'khor lo / bcom ldan
'das rdo rje sems dpar rgyud gzhan thams cad du rab tu grags
so // bcom ldan 'das de nyid la rgyu'i mtshan nyid pha rol tu
phyin pa'i tshul la ni shes rab kyi pha rol tu phyin par ngo bo
nyid kyi sku zhes gsungs te / ji skad du / mngon par rtogs pa'i
rgyan du mdzad pa dang bzhir nges par byams pas gsungs pa
/

ngo bo nyid [13a] longs spyod sdzogs⁵⁶⁹ bcas dang //
de bzhin gzhan⁵⁷⁰ pa yang sprul pa ni //
chos sku mdzad par bcas pa ste //
rnam pa bzhir ni yang dag brjod //⁵⁷¹

ces so //

⁵⁶⁹ Read: rdzogs.

⁵⁷⁰ Interlinear, editorial addition in a different hand.

⁵⁷¹ *Abhisamayālaṃkāra*, Bstan 'gyur (dpe bsdur ma), vol.49, 5. See variant readings: ngo bo nyid longs rdzogs bcas dang // de bzhin gzhan pa sprul pa ni // chos sku mdzad **pa dang bcas pa** // rnam pa bzhir ni yang dag brjod //.

The chapter on *lokadhātu* in the *Vimalaprabhā* says:

“That which is taught by ultimate truth is beyond the world, and which is taught in order to achieve the siddhi of Mahāmudrā, replete with the best of all. Just as maidens examine their figure in mirrors without anything in particular occupying their minds, yogis directly perceive in the luminous sky of their own minds the benefactor of their desired fruit. The fruit is the mind of immutable blissful wisdom. The union of these two minds is the essence of method and wisdom, Vajrayogi, the great aim, supreme immutable, impartial primordial Buddha Kālacakra, well known throughout all other *tantras* as Bhagavān Vajrasattva. In the system of the perfections, the causal characteristic of that Bhagavat is called the *svabhāvikakāya* in the Prajñāpāramitā. [13a] Maitreya taught its names as definitively fourfold in the *Abhisamayālaṅkāra*, saying:

‘Fourfold-wise has it been termed
with the names *svabhāva* and *saṃbhoga*,
likewise *nirmāṇa* apart from these,
and the *dharmakāya*.’

bcom ldan 'das de nyid la 'bras bu'i mtshan nyid sngags
 kyi tshul la ni lhan cig skyes pa'i dga' ba dang / lhan l
 skyes pa'i sku zhes gsungs te bzung ba dang 'dzin pa
 rnam par spangs pa rnam par shes pa'i chos nyid las
 'das pa srid pa dang mya ngan las 'das pa la rab tu mi
 gnas pa sangs rgyas rnams kyi 'dus pa dang lha mo
 rnams kyi sdom pa yang ste 'di ni ye shes kyi sku dang
 lhan gcig ro l pa nyid do zhes pa ni nges pa'i don to ⁵⁷²

zhes so // de nyid la rje pas kyang /⁵⁷³

bde gshegs snying po rgyu dang 'bras bu gzhan // ⁵⁷⁴

zhes pas /

rdo rje sems dpa' e vam dus 'khor lo //
 'khor lo sdom pa dges⁵⁷⁵ pa rdo rje dang //
 sgyu 'phrul dra ba gsang 'dus la sogs ming //
 du ma don gcig zung 'jug ston la 'dud // ⁵⁷⁶

⁵⁷² Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭīkā, Bstan 'gyur (dpe bsdur ma), vol. 6, 338-39. See variant readings: gang don dam **pa'i** bden pas bstan pa de ni 'jig rten las 'das pa **rnam pa** thams cad kyi mchog dang ldan pa phyag rgya chen po'i dngos grub bsgrub pa'i slad du rang gi sems kyis yongs su brtags pa'i chos dang bral ba gzhon nu ma rnams kyis / me long la sogs pa la pra phab pa bzhin du rnal 'byor pa rnams **kyis** rang gi sems kyi 'od gsal **mngon sum du nam mkha'** la snang ba 'dod pa'i don gyi 'bras bu ster ba ste 'bras bu ni 'gyur ba med pa'i bde ba'i ye shes kyi sems so sems 'di gnyis gcig pa nyid ni shes rab dang thabs kyi bdag nyid rdo rje'i rnal 'byor don chen po mchog tu mi 'gyur ba dang po'i sangs rgyas **rigs** med pa dus kyi 'khor lo bcom ldan 'das rdo rje sems dpar rgyud gzhan thams cad du rab tu grags so // bcom ldan 'das de nyid rgyu'i mtshan nyid pha rol tu phyin pa'i tshul la ni shes rab kyi pha rol tu phyin **pa las** ngo bo nyid kyi sku zhes gsungs **so // de bzhin du** mngon par rtogs pa'i rgyan **gyi tshig le'ur byas pa las** mdzad pa dang bzhir nges par byams pas gsungs pa / ngo bon yid longs **rdzogs** bcas dang // de bzhin gzhan pa sprul pa ni // chos sku mdzad par bcas pa ste // rnam pa bzhir ni yang dag brjod // ces so // bcom ldan 'das de nyid 'bras bu'i mtshan nyid sngags kyi tshul la lhan cig skyes pa'i dga' ba dang / lhan cig skyes pa'i sku zhes gsungs te **gzung** ba dang 'dzin pa spangs pa rnam par shes pa'i chos nyid las 'das pa srid pa dang mya ngan las 'das pa la rab tu mi gnas pa / sangs rgyas rnams kyi 'dus pa dang / lha mo rnams kyi sdom pa yang ye shes kyi sku **'di nyid** dang lhan **cig ro mnyam** pa nyid do zhes pa nges pa'i don to //.

⁵⁷³ Not located.

⁵⁷⁴ Interlinear, editorial addition in a different hand.

⁵⁷⁵ Read: dgyes.

⁵⁷⁶ Not located.

“In the system of mantra, the fruitional characteristic of that Bhagavat is called ‘innate joy’ and ‘the innate body.’ To say that the assemblage of the buddhas, who remain neither in nirvana or in existence, who transcend the nature of consciousness, and do away with subject and object, and the engagement with goddesses is the innate single taste of the *jñānakāya* is the definitive meaning.”

The very same master further says:

“Saying, ‘Sugatagarbha, cause, and else effect...’

I bow to the names Vajrasattva, Evaṃ, Kālacakra, Cakrasaṃvara, Hevajra, Māyājāla, and Guhyasamaja, which teach the union of the many into one.”

ces so / stong chen srid gsum gzhan de ni // dus 'khor du /

kham s gsum po ni ma lus pa 'i //
sangs rgyas gzugs ni bsgom par bya // ⁵⁷⁷

zhes dang / bde mchog rtsa rgyud du /

byed pa bcing ba 'i sbyor ba yis //
sa gsum po ni bsgrub par bya // ⁵⁷⁸

zhes dang / mtshan brjod du /

gzugs rnams thams cad snang ba 'i dpal //
gzugs brnyan ma lus 'char ba po // ⁵⁷⁹

zhes dang / de nyid 'dus par /

srid pa ngo bo nyid kyi dag //
ngo bo nyid kyi srid bral byas //
rang bzhin dag pa 'i sems ldan pa //
srid pa mchon⁵⁸⁰ ni mdzad par 'gyur // ⁵⁸¹

zhes dang /

⁵⁷⁷ *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādaśasāhasrikālaghukālacakratantrarājaṭkā*, Bka 'gyur (dpe bsdur ma), vol. 99, 761.

⁵⁷⁸ *Śrī tattvavi śadā-nāma- śrīsa ṃvaravṛitti*, Bstan 'gyur (dpe bsdur ma), vol. 9, 784.

⁵⁷⁹ Wayman, Alex, *Chanting the Names of Mañjuśrī: The Mañjuśrī-Nāma-Saṃgīti*, 86. See variant readings: gzugs rnams thams cad snang ba 'i dpal // gzugs brnyan ma lus '**chang** ba po //.

⁵⁸⁰ Read: mchog.

⁵⁸¹ *Trayodaśātmakaśrīcakrasaṃvamaṇḍ alopāyikā*, Bstan 'gyur (dpe bsdur ma), vol. 42, 1006. See variant readings: srid pa ngo bo nyid kyi dag // ngo bo nyid kyi srid bral byas // rang bzhin dag pa 'i sems **dpa' mchog** // **mchog gi srid pa byed par** 'gyur //.

The *Kālacakra* says that:

“What is other than the great thousand triple world...”

means:

“The triple world ought be meditated on
as the form of all buddhas without exception.”

The *Cakrasaṃvara Mūlatantra* says:

“The three planes are to be accomplished
with the practice of binding activity.”

The *Nāmasaṃgīti* says:

“The reflector of all reflections without exception,
the glorious appearance of every form...”

The *Tattvasaṃgraha* says:

“Existence is pure by nature,
by nature being apart from existence.
Having a naturally pure mind,
it becomes the supreme existence.”

dpal rdo rje rtse mor /

'dod kham de bzhin gzugs kham dang //
gzugs med pa ni nyid dag kyang //
kham gsum bzang po de dag ni //
*rang byung nga nyid kho na yin //*⁵⁸²

zhes dang /

nga ni byed po bskyed byed dang //
nga ni skye dgu'i bdag po yin //
nga ni [13b] sna tshogs bdag po ste //
*byed po bskyed byed mes po yin //*⁵⁸³

zhes / bcom ldan 'das rdo rje rtse mo nyid las srid gsum gzhan rnams byung zhing thams
cad kho rang yin par bshad do // mdor yang myang 'das su mi rtag pa'i gzugs sogs 'gags
*pa'i rkyen gyi rnam par grol ba'i gzugs sogs thob po*⁵⁸⁴*zhes sogs gsungs la / yum sher*
phyin du /

rnam par dag pa'i gzugs sogs dang chos
nyid kyi sangs rgyas kyi chos kyi bar rnams
⁵⁸⁵

gsungs zhing de nyid la gsang sngags su

⁵⁸² *Vajraśikharamahāguhyayoga-tantra, Bka' 'gyur (dpe bsdur ma)*, vol. 84, 462. See variant readings: *'dod kham de bzhin gzugs kham dang //* *gzugs med pa ni nyid dag **dang** //* *kham gsum bzang po 'di dag ni //* *rang byung nga nyid kho na yin //*.

⁵⁸³ *Ibid.*, 545. See variant readings: *nga ni byed po **skyed** byed dang //* *nga ni skye dgu'i bdag po yin //* *nga ni sna tshogs bdag po ste //* *byed po **skyed** byed mes po yin //*.

⁵⁸⁴ *Mahāparinirvāṇa sūtra, Bka' 'gyur (dpe bsdur ma)*, vol. 53, 632. See variant readings: *gzugs 'gags pa'i rkyen gyis rnam par grol ba'i gzugs **ma rig pa ma yin pa thob par 'gyur te / tshor ba dang / 'du shes dang / 'du byed dang / rnam par shes pa yang de bzhin du rgyas par rig par bya'o //***.

⁵⁸⁵ This is a quotation from *Ārya-suvikrāntavikrami-pariprechā-prajñāpāramitā-nirdeśa, Bka' 'gyur (dpe bsdur ma)*, vol.34, 96-97.

And The *Vajrasekhara* explains that what is beyond the triple world comes from Bhagavān Vajrasekhara himself, and that everything is him, saying:

“The desire realm, likewise the form realm,
and as well as the formless realm,
these three blessed realms
are nothing more than myself, spontaneously arisen.”

As well as:

“I am agent and producer.
I am lord of all beings,
I am lord of multitudes,
and agent, producer, and progenitor.” [13b]

In *sūtras* it is also said that in nirvana due to the cessation of things such as impermanent form will attain liberated form. But what is said to be

“such things as pure form up to the rightful
Buddhahood, which is reality”

in the mother *prajñāpāramitā sūtras*, is said to be

“the cause, the great emptiness, and
beyond the three world”

in the secret *mantra*.

rgyu stong chen srid gsum gzhan ⁵⁸⁶

*zhes par gsungs so // rgyal ba pa'i thar pa ni gnas dbyibs kha dog phyogs l pa yin pas
dngos po'i gzugs can nyi tshe ba yin la 'di ni kha dog dbyibs sogs gzugs thams cad pa
sgra dri ro reg bya chos te yul thams cad pa mig sogs dbang po dang sangs rgyas sogs
skyes bu thams cad pa'i rnam pa can yin pas phal pa'i yul min pas zhib tu brjod du mi
rung ngo // 'di'i srid gsum gzhan la gzugs zhes pa'i sgra sbyar yang ye shes yin zhing
thogs pa med pas gzugs mtshan nyid pa min pas mu stegs pa'i dang mi 'dra'o // ma
mthong ba tsam gyis med par skur pa ni rgyang pan⁵⁸⁷ pa'i smra bar 'gyur zhing mnar
med pa'i dmyal bar 'gro la gzhan yang gtong te / dri med 'od du /*

*gdug pa'i slob dpon de bzhin gshegs pa'i
snying po las phyi rol du gyur pa yul la dbang
po nye bar longs spyod pa la chags pa sdzun
du smra ba rnams ma mthong ba'i skyon
gzung bas mnar med par 'gro bar 'gyur ro //*
⁵⁸⁸

zhes dang /

⁵⁸⁶ Not located.

⁵⁸⁷ Read: 'phen.

⁵⁸⁸ *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭikā*, *Bstan 'gyur* (*dpe bsdur ma*), vol. 6, 328. See variant readings: **rnam pa gzhan du na** gdug pa'i slob dpon de bzhin gshegs pa'i snying po las phyi rol du gyur pa yul **dang** dbang **po'i** nye bar longs spyod pa la chags **shing brdzun** du smra ba rnams ma mthong ba'i skyon **bzung ba las** mnar med par 'gro bar 'gyur ro //.

The Jaina liberation, being a place with a crescent shape and color, has a tangible physical form. However, this one, being the color and shape of all forms, the stuff of sound, smell, taste, and tangibility, of all sensory domains, of the faculties, such as the eye, of all beings, such as buddhas, is not a simple object, and is therefore not fit to be expressed in detail. Though this tradition does use the term ‘form’ to the phrase

“a form beyond the triple world,”

it is a wisdom, and is not like that of the *tīrthikas* being not characteristically form because it is unobstructive. The deprecation of saying something doesn’t exist simply on the grounds of not having seen it amounts to a Lokāyata assertion, and moreover will send one to the Avici hell. The *Vimalaprabhā* says:

“Pernicious *ācāryas*, who are far from the *sugatagarbha*, attached to sensual enjoyment of objects, spreaders of falsity, gripped by the flaw of not seeing, will transmigrate into Avici hell.”

*nyan thos dang pha rol tu phyin pa dang sngags kyi tshul
'di rnams kyi mchog tu mi 'gyur ba'i snying po bcom ldan
'das rdo rje 'dzin pa ni mtshan yang dag par [14a] brjod
pa las de bzhin gshegs pas bstan to // 'di'i don mi shes pa
bla ma dam pa ma yin pa nyams pa mchog tu mi 'gyur ba'i
ye shes nyams pa rnams ma 'ongs pa'i dus su 'byung bar
'gyur te / rnam par nyams pa de rnams kyi sems can
rnams nyams par byed do /*⁵⁸⁹

*zhes so // bde gshegs snying po las phyi rol du gyur pa dang mi 'gyur ba'i ye shes nyams pa ni sangs
rgyas dang shes pa gang yin 'dus byas yin pas sems can la gdod nas chos sku dang rang byung ye
shes med par 'dod pa rnams so // yang rgol ba de dag na re / rgyud bla'i*

*rnam par dbye ba med chos phyir //*⁵⁹⁰

zhes pa'i thad du /

⁵⁸⁹ *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭikā*, Bka' 'gyur (dpe bsdur ma), vol. 100, 188. See variant readings: *nyan thos dang pha rol tu phyin pa dang sngags kyi tshul 'di rnams kyi mchog tu mi 'gyur ba'i snying po bcom ldan 'das rdo rje 'dzin pa ni mtshan yang dag par brjod pa las de bzhin gshegs pas bstan to // 'di'i don mi shes pa bla ma dam pa ma yin pa nyams pa mchog tu mi 'gyur ba'i ye shes nyams pa rnams ma 'ongs pa'i dus su 'byung bar 'gyur te rnam par nyams pa de rnams kyi sems can rnams nyams par byed do //*.

⁵⁹⁰ *RGV*, 41, I: 25c. See variant readings: *rnam par dbye pa med chos phyir //*.

And:

“The supreme immutable essence of the *śrāvakas*, and of those of the systems of *pāramitā* and mantra is taught in the *Mañjuśrī-nāma-saṃgīti* to be Bhagavān Vajradhara by *tathāgata*. There will appear in the future those who do not know the facts of this matter, who are not holy gurus, who are corrupted, and who corrupt the supreme immutable wisdom. Those utterly corrupt ones will corrupt sentient beings.” [14a]

Those who are far from the *sugatagarbha* and who corrupt immutable wisdom, are those who assert that, since whatever is Buddhahood or consciousness is compounded, then sentient beings lack a primordial *dharmakāya* and self arisen wisdom. [Opponent:] These adversaries also say, with regard to the passage

“...being an inseparable property...”

*stong gsum dar yug gi dpes / de bzhin gshegs pa'i ye
shes tshad dang chags pa med pa'i ye shes / sems can
thams cad nye bar 'tsho ba'i ye shes kyang sems can
thams cad kyi rgyud la ma tshang ba med par zhugs pa
yin /*⁵⁹¹

*zhes pa'i don / nor bu dag nas yon tan 'byung ba ltar / dri
bcas chos nyid la da lta stobs sogs yon tan dngos su med
kyang shin tu dag nas stobs sogs dang ldan par 'gyur ba
tsam la dgongs nas sems can thams cad la sangs rgyas kyi
yon tan rjes su zhugs zhes pa yin no // dngos su da lta
sems can gyi chos nyid la sangs rgyas kyi yon tan yod do
zhes zer ba ni / grangs can dag rgyu rtsa mchog gi rtse mo
na yang 'bras bu glang chen brgya mi gsal bzhin du yod
do zer ba dang 'dra bar phyugs pas kyang blun pa yin te
snang mun ltar / sangs rgyas kyi chags thogs med pa'i ye
shes sems can gyi rgyud la nyon mongs kyi⁵⁹² g.yogs pa ga
la srid / ma dag de bzhin nyid kyi yon tan yin na dri med
sangs rgyas kyi yon tan zhes pa dang 'gal zhing stobs sogs
la bral 'bras yon tan zhes [14b] ci phyir gsungs / des na
gzhung 'di'i mgo mjug tu stobs sogs yon tan ni shin tu
rnam dag gi tshe kho na na yod kyi ma dag pa'i tshe na
yod par gsungs pa cung zad kyang med do //*⁵⁹³

⁵⁹¹ *RGV*, 43-45, I. See variant readings: *de bzhin gshegs pa'i ye shes tshad med pa'i ye shes sems can thams cad nye bar 'tsho ba'i ye shes kyang sems can thams cad kyi sems kyi rgyud la ma tshang ba med par rjes su zhugs te* /.

⁵⁹² Read *kyis*.

⁵⁹³ This is a quotation from Red mda' ba's *RGV Commentary*.

in the *RGV*:

“that the example of the silk scarf containing an image of the three-thousandfold world illustrates the fact that the extent of the *tathāgata*’s wisdom and wisdom devoid attachment—though they are wisdoms that remedy all sentient beings— imbued in beings’ continua without any missing.”

“ Sentient beings are imbued with the qualities of buddhahood, thinking this to mean only that although tainted suchness has no evident powers and such at present, when it is purified it becomes filled with such powers, just as quality emerges when a jewel is purified. To say that at present the suchness of sentient beings is imbued with the manifest qualities of buddhahood is similar to the Sāṃkhyas saying that even on the tip of kusa grass, being the cause, there exist obscurely one hundred elephants, being the result. It is beyond erroneous. It is folly. For just as with light and darkness, how can the Buddha’s wisdom, which is unobstructed by attachment, exist within the continua of sentient beings, who are veiled by affliction? If we say “qualities of impure suchness,” it contradicts saying “qualities of pure buddhahood.” And why are the powers and such referred to as “fruitional qualities, parted [from affliction]?” [14b] Therefore, from the beginning to the end of this scripture, the qualities of powers and such are said to exist only at the time of total purification, and there isn’t even the slightest mention of their existing at the time of impurity.”

*ce na 'di ni rgyal ba dang rgyal tshab gnyis la phyugs pas kyang blun zer zhing bskur*⁵⁹⁴

pa 'debs te / ston pas phal chen gyi mdo 'di dang snying po'i mdo sogs su sems can

thams cad la sangs rgyas kyi ye shes dri mas g.yogs pa'i tshul du yod par gsungs shing /

de ltar byams pas kyang bkral bas so // ma dag pa'i dus kyi de bzhin nyid la stobs sogs

*yod par gsungs pa cig*⁵⁹⁵ *kyang med ces pa mngon gsum*⁵⁹⁶ *la bsnyon pa ste /*

rnam par dbye ba med chos phyir /⁵⁹⁷

gyi 'grel par /

*de la dri ma med pa'i sangs rgyas kyi yon tan ni gcig tu
kun nas nyon mongs pa'i so so skye bo'i sa na yang rnam
par dbye ba med pa chos nyid snga phyir khyad par med
par yod pa'i phyir / gnas 'di bsam gyi*⁵⁹⁸ *mi khyab ste /
gang la de bzhin gshegs pa'i ye shes mtha' dag rjes su ma
zhugs pa'i sems can de ni sems can gyi ris na 'ga' yang
med de*⁵⁹⁹

ces pa 'di ci yin /

⁵⁹⁴ Read *skur*.

⁵⁹⁵ Read *gcig*.

⁵⁹⁶ Read *sum*.

⁵⁹⁷ *RGV*, 41, I: 25c. See variant readings: *rnam par dbye pa med chos phyir //*.

⁵⁹⁸ Read: *gyis*.

⁵⁹⁹ *RGVV*, 41, I. See variant readings: *de la dri ma med pa'i sangs rgyas kyi yon tan ni gcig tu kun nas nyon mongs pa so so'i skye ba'o sa la yang rnam par dbyer med pa'i chos nyid snga phyir khyad par med pa yod pa'i phyir gnas 'di bsam gyis mi khyab ste / gang gi phyir gang la de bzhin gshegs pa'i ye shes mtha' dag rjes su ma zhugs pa'i sems can de ni sems can gyi ris na 'ga' yang med do //*.

[Reply:] To say this is to say that the Jina and his regent are as foolish as cattle-herders. It is disrespectful, because in *sūtras* such as the *Avataṃsaka* and the enlightenment matrix the founder taught that the wisdom of the Buddha exists within all sentient beings concealed by pollution, and because Maitreya elucidated the subject in the same way. To say that there isn't a single statement that the powers and such exist within the suchness when it is impure is outright denial. What would be the point of the commentary on the line :

“being an inseparable property,”

which states:

“Next, the immaculate qualities of the buddha are inseparably unified even with the stage of utterly afflicted ordinary beings, because the absolute reality is indifferentiable with respect to earlier and later. This point is inconceivable. For it is said, “There is no one in the class of sentient beings in whose body the wisdom of the Tathāgata does not penetrate at all.”

gzhan yang

sangs rgyas spyang gyis rang chos nyid gzigs nas⁶⁰⁰

ces dang /

de bzhin lus can la yod zag pa med pa'i shes pa
sbrang ma'i rsti dang 'dra /⁶⁰¹

zhes te stobs sogs zag med kyi shes pa min nam /

chos kyi dbang phyug nyon mongs sbubs las ma
grol lus //⁶⁰²

zhes pa'i mdor /

de bzhin du de bzhin gshegs pa yang de bzhin gshegs
pa'i spyang gyis sems can thams cad la de bzhin gshegs
pa nyid / sangs rgyas nyid ye shes nyid rang byung nyid
nyon mongs pa'i sbubs kyi bkris par mthong ngo^{603 604}

zhes dang /

de bzhin chos gter yid kyi khyim gnas sems can dag ni
[15a] dbul po lta bu ste /⁶⁰⁵

⁶⁰⁰ RGV, 119, I: 100b. See variant readings: sangs rgyas spyang gyis rang chos nyid **gzugs te** //.

⁶⁰¹ RGV, 121, I: 104c.

⁶⁰² RGV, 121, I: 107c. See variant readings: **de bzhin sems can la yod** chos kyi dbang phyug nyon mongs **sbun** las ma grol lus //.

⁶⁰³ M. Zimmermann, *A Buddha Within: The Tathāgatagarbhasūtra: The Earliest of the Buddha-nature Teaching in India*, 272. See variant readings: de bzhin du de bzhin gshegs pa yang de bzhin gshegs pa'i spyang gyis sems can thams cad la de bzhin gshegs pa nyid / sangs rgyas nyid / rang byung nyid / nyon mongs pa'i sbubs **kyi shun pas dkris shing gnas** par mthong ngo //.

⁶⁰⁴ Ārya-tathāgatagarbha-nāma-mahāyāna-sūtra, Bka' 'gyur (dpe bsdur ma), vol.66, 688. See variant readings: **rigs kyi bu dag** de bzhin du de bzhin gshegs pa yang de bzhin gshegs pa'i spyang gyis sems can thams cad la de bzhin gshegs pa nyid / sangs rgyas nyid / rang byung nyid / nyon mongs pa'i sbubs **kyi shun pas dkris shing gnas** par mthong ngo //.

⁶⁰⁵ RGV, 125, I: 114c.

Furthermore:

“The Buddha’s eye, seeing its own suchness...”

And:

“Likewise, the uncontaminated wisdom exists within the embodied, like honey.”

Aren’t the powers and such uncontaminated wisdom?

“The Lord of Dharma not freed from within affliction is the body.”

Which explained is:

“In this way, with his Buddha eye the Tathāgata sees within all sentient beings *tathāgata*-ness, Buddha-ness, wisdom itself, and spontaneity concealed within affliction.”

And:

“Likewise, sentient beings who dwell within a house atop a concealed treasure are as if poor.”
[15a]

zhes pa'i mdor /

*de bzhin du sems can thams cad kyi mngon par
zhen pa yid la byed pa khyim lta bu'i 'og na de
bzhin gshegs pa'i snying po stobs dang mi 'jigs pa
dang ma 'dres pa dang sangs rgyas kyi chos thams
cad kyi mdzod kyi gter chen po yod kyang /⁶⁰⁶*

zhes dang /

*mtha' dang dbus med rgya chen nam mkha' ltar khyab pa //
sangs rgyas nyid ni yon tan dri ma med gter sems can kun
la khyad med rnams gzigs nas /⁶⁰⁷*

ces pa 'di rnams rgyud bla'i gzhung yin la / khyed rang gis kyang /

*nyes pa glo bur dang ldan dang //
yon tan rang bzhin nyid ldan phyir //⁶⁰⁸*

zhes sogs kyi bshad par /

*shin tu rnam par dag pa'i gnas skabs na rnam par
dbye ba med cing 'bral mi shes pa bsam gyis mi
khyab pa gang ga'i klung gi bye ma las 'das pa'i
sangs rgyas kyi chos rnams de la gsar du skyes pa
min te / de dag la rang bzhin gyi⁶⁰⁹ ldan pa'i phyir
ro //⁶¹⁰*

⁶⁰⁶ *Ārya-tathāgatagarbha-nāma-mahāyāna-sūtra*, Bka' 'gyur (dpe bsdur ma), vol.66, 691. See variant readings: **rigs kyi bu dag** de bzhin du sems can thams cad kyi mngon par zhen **pa'i** yid la byed **byed** pa khyim lta **bur gyur pa'i** 'og na de bzhin gshegs pa'i snying po stobs dang / mi 'jigs pa dang / ma 'dres pa dang / sangs rgyas kyi chos thams cad kyi **mdzod kyi** gter chen po yod kyang.

⁶⁰⁷ RGV, 185, IV: 2c-d. See variant readings: **theg pa ma lus nges par bsgrubs te** mtha' dang dbus med rgya chen nam mkha' ltar khyab pa // sangs rgyas nyid ni yon tan dri ma med gter sems can kun la khyad med rnams gzigs nas //.

⁶⁰⁸ RGV, 81, I: 51a-b.

⁶⁰⁹ Read: gyis.

⁶¹⁰ This is a quotation from Red mda' ba's RGV Commentary.

Which explained is:

“In this way, although there is a treasure of the enlightenment matrix, the powers, fearlessness, lack of confusion, and all the qualities of a Buddha concealed beneath the absolute clinging of all sentient beings, that home-like mentation...”

And:

“...expansive, without middle or end, like the sky, and having seen that buddhahood, a store of immaculate qualities, is within all beings without distinction...”

These citations are from the *RGV* scripture. In explaining the passage

“Being adventitiously mixed with faults, it is naturally of good quality...”

you say:

“The immeasurable, unimpaired, inconceivable, unequalled qualities that surpass in number the sands of the river Ganga are not newly produced when one is utterly purified, because one is naturally endowed with them.”

*zhes te / 'di ni gzhung la ma 'dzur ba'i bshad pa don mthun te 'dis sngar gyi dam bca' la
gnod do //*

*des na 'di lta bu'i bshad pa ni bu ru sdzus⁶¹¹ nas rabs gcod pa rtsa ba sun 'byin
gyi 'grel pa te /*

*rgyu 4 yis ni bsam mi khyab //
rnam par dbye ba med chos phyir //⁶¹²*

*zhes pa dang / sngar drangs pa'i 'di'i 'grel pa gnyis ka'i don / stobs sogs ni dri med
sangs rgyas kho na'i yon tan yin zhing 'bras bu'i sangs rgyas kho nas thob la gzhan gyis
ma thob bzhin du sems can thams cad kyi rgyud la yang lkog gyur chos nyid du yod pas
sngar sems can gyi dus kyi chos nyid stobs sogs dang phyis sangs rgyas kyi dus kyi chos
nyid kyi stobs sogs gnyis sngar gyi ngan la phyis kyi bzang ba sogs kyi rnam dbye med
pas 'gal 'gal 'dra la mi 'gal bas bsam [15b] gyi mi khyab ces pa yin gyi sems can la chos
nyid du'ang med na bsam gyis khyab bo //*

⁶¹¹ Read: *rdzun*.

⁶¹² *RGV*, 39-41, I: 24d-25c. See variant readings: *rgyu bzhi yis ni bsam mi khyab // dag dang nyon mongs
dang ldan phyir // kun nas nyon mongs med dag phyir // rnam par dbye pa med chos phyir //*.

This is factual, and is an explanation that doesn't veer from the text, but it violates the prior thesis. Thus, explanations of this kind are an unbelievable commentary on the root: a false son that ends the family line. The meaning of the lines

“...it is inconceivable in four ways for four
respective reasons...being an inseparable
property...”

and of both commentaries that I have cited previously is that the powers and such are qualities of the stainless Buddha alone, a resultant Buddha alone obtains them, but that they cannot be obtained by others. Similarly, since they exist as suchness hidden within the continua of sentient beings, there is not the slightest differentiation between a prior badness and subsequent goodness with regard to the prior powers of suchness within the continua of sentient beings and the subsequent powers of suchness when a Buddha. Because what seems to be contradictory is not, it is called “inconceivable,” but if sentient beings were devoid of (power etc.) even in suchness, it would be conceivable. [15b]

'dir gzhan dag (mkhan chen grags rgyal⁶¹³) na re /

'dir chos nyid snga phyi khyad par med pa yod pa⁶¹⁴

ces dang / 'og tu yang /

*thams cad kyi tshe thams cad la khyad par med pa'i
tshul du yod do zhes bya ba ni chos nyid tshad mar
byas la blta bar bya'o /⁶¹⁵*

*zhes gang gal che sar chos nyid ces smos pas / spyir chos dang chos nyid zung du 'jug
pas ya bral mi srid cing / sems can la stobs sogs kyi chos nyid yod la stobs sogs rang med
do zhe na / 'o na sems can stobs sogs yod par thal / stobs sogs kyi chos nyid yod pa'i
phyir / 'khor gsum khas blangs te rtags bsal dngos khyab pa ya bral mi srid pa bud do //
de la chos nyid ces smos zhes sogs kyi log rtog 'di ni / chos nyid zab mo'i gnas lugs dang
nges don la rgyab kyis phyogs pa'i kha skad te / nged chos nyid kyi stobs sogs 'dod la
chos nyid ces pa'i gnod rgyu ci yod rma bya la dug byin pa bzhin no // 'dir smos pa'i
sangs rgyas kyi stobs sogs ye shes rnams chos nyid 'ba'zhig yin te /*

⁶¹³ Grags pa rgyal mtshan (1352-1405), he was a student of Byang chub rtse mo, and the third abbot of the Shel dkar monastery. See detailed information here: Ngag dbang skal ldan rgya mtsho, *Shel Dkar Chos 'Byung: History of The White Crystal*," tr. Pasang Wangdu and Hildegard Diemberger (Wien: Verlag der Österreichischen Akademie der Wissenschaften, 1996), 72-6.

⁶¹⁴ This is a quotation from the writings of Grags pa rgyal mtshan.

⁶¹⁵ *RGV*, 143, I. See variant readings: *thams cad kyi tshe thams cad la khyad par med pa'i tshul du yod do // zhes bya ba'i bar ni / chos nyid tshad mar byas nas blta bar bya ste /*.

[Critique of Grags pa rgyal mtshan]⁶¹⁶

[Opponent:] Here, with regard to the line

“...there is no difference between the
prior and subsequent suchness...”

and the later passage,

“What is said to exist without
differentiation in all beings at all
times is suchness, which is to be
regarded as authoritative,”

others⁶¹⁷ say that since they refer to whatever is paramount as “suchness,” and since generally phenomena and suchness are unified, it is impossible for them to be separated.

[Reply:] If it were the case that the suchness of the powers and such exist within sentient beings, but not the powers themselves, then it follows that sentient beings possess the powers and such, because they possess the suchness of the powers. You have accepted the three factors! The reason, predicate, and direct pervasion: It turns out that it is impossible that they be parted. In that respect, this perverse conception of “referring to that as suchness” is the talk of those who have turned their backs on the reality of profound suchness and the definitive meaning. For those of us who assert the powers and such, what harm is there in saying “suchness?” It is like giving poison to a peacock.

⁶¹⁶ This is a title I have given to this section.

⁶¹⁷ Text says *Mkhan chen grags rgyal* refers to Grags pa rgyal mtshan.

myang 'das chen por /

*sangs rgyas rnams kyi chos ni chos rnams kyi
chos nyid do*⁶¹⁸

zhes dang /

*mya ngan las 'das pa sngon med la phyis yod
pa yin na zag pa med pa rtag tu gnas pa'i
chos min par 'gyur ro //*⁶¹⁹

zhes dang / dpe dgus sems can la snying po yod pa rnams kyang / chos nyid kyi sangs

rgyas dang / chos nyid kyi stobs sogs so // rgyu'i dus su rang bzhin gyi rigs gter 'dra'i

stobs sogs can la sgrib pa'i dri ma dag pas / 'bras bu'i dus su ngo bo nyid sku stobs sogs

can gter mngon du thon pa lta bu 'byung ba yin te

*de bzhin chos gter yid kyi khyim gnas
sems can dag ni dbul po lta bu te /*⁶²⁰

zhes dang /

*ngo bo nyid sku mdzes pa ni //
[16a] rin chen sku 'drar shes bya ste //
rang bzhin gyis ni byas min dang //
yon tan rin chen gter yin phyir /*⁶²¹

zhes dang /

⁶¹⁸ *Mahāparinirvāṇa sūtra, Bka' 'gyur (dpe bsdur ma)*, vol. 52, 225. See variant readings: *sangs rgyas kyi chos ni chos rnams kyi chos nyid do* //.

⁶¹⁹ *Mahāparinirvāṇa sūtra, Bka' 'gyur (dpe bsdur ma)*, vol. 52, 783-84. See variant readings: *gal te mya ngan las 'das pa nyid thog ma med la da ltar yod na / zag pa med pa rtag tu gnas pa'i chos ma yin par 'gyur ro* //.

⁶²⁰ *RGV*, 125, I: 114c.

⁶²¹ *RGV*, 141, I: 151.

The wisdoms—the powers and such of a buddha—which we have spoken of here are nothing but suchness, for the *Mahāparinirvāṇa sūtra* says:

“The Dharma of the buddhas is the suchness of phenomena.”

And:

“If nirvana doesn’t exist before, but exists later, then uncontaminated [wisdom] would not be a permanent phenomenon.”

The nine examples that illustrate the existence of *sugatagarbha* in sentient beings, refer also to suchness as buddha and suchness as the powers and such. By purifying the innately abiding lineage, which is like a treasure trove in one who has the powers and such during the causal period, the *svabhāvikāya* endowed with the powers and such emerges like an unearthed treasure.

The *RGV* and *Abhisamayālaṃkāra* teach that the wisdoms of suchness freed of taint are the *svabhāvikakāya*, saying:

“...likewise, qualities are like a treasure
beneath the house of the mind,
and sentient beings like the impoverished.”
[16a]

And:

“The splendid *svabhāvikakāya* is known to be like a jeweled image; being naturally inartificial and a treasury of precious qualities.”

thub pa'i ngo bo nyid sku ni //
zag pa med pa'i chos gang dag //
thob gyur rnam kun rnam dag pa //
de dag rang bzhin mtshan nyid can //
byang chub phyogs mthun tshad med dang //

zhes nas //

chos kyi sku zhes brjod pa yin // ⁶²²

zhes pa'i bar te / chos nyid dri bral gyi ye shes rnams ngo bo nyid bskur⁶²³ bstan la / mdo

sde rgyan du'ang / theg chen rigs la stobs sogs yod par gsungs te /

de dge khyad par 'phags pa dang //
thams cad dang ni don chen dang // ⁶²⁴

zhes par /

⁶²² *Abhisamayālaṃkāra*, Bstan 'gyur (dpe bsdur ma), vol.49, 26. See complete quotation: thub pa'i ngo bo nyid sku ni // zag pa med pa'i chos gang dag // thob gyur rnam kun rnam dag pa // de dag rang bzhin mtshan nyid can // byang chub phyogs mthun tshad med dang // rnam par thar dang mthar gyis ni // snyoms 'jug dgu yi bdag nyid dang // zad par bcu yi bdag nyid dang // zil gyis gnon pa'i skye mched ni // rab tu dbye bas rnam brgyad dang // nyon mongs med dang smon mkhyen dang // mngon shes so so yang dag rig // rnam pa thams cad dag bzhi dang // dbang bcu dang ni stobs bcu dang // mi 'jigs pa ni bzhi dag dang // bsrung ba med pa rnam gsum dang // dran pa nyer bzhas rnam gsum dang // bsnyel ba mi mnga'i chos nyid dang // bag chags yang dag bcom pa dang // skye la thugs rje chen po dang // thub pa kho na'i ma 'dres chos // bco brgyad bshad pa gang yin dang // rnam pa thams cad mkhyen nyid dang // chos kyi sku zhes brjod yin //.

⁶²³ Read: skur.

⁶²⁴ *Mahāyānasūtrālaṃkāra*, Bka' 'gyur (dpe bsdur ma), vol.70, 810.

And [*Abhisamayālaṃkāra*]:

“The *svabhāvikakāya* of the Muni has attained the uncontaminated qualities, and has those, which are pure in every way, as its characteristic. The wings of enlightenment, the immeasurables, ... are what is called ‘*dharmakāya*.’”

The *Sūtrālaṃkāra*, as well, says that the Mahāyāna class has the powers and such:

“Their virtue is exalted, immeasurable, invaluable...”

*'dir rigs ni rgyu mtshan 4s mchog nyid du ston te /
rigs de ni dge ba'i rtsa ba khyad par du 'phags pa
dang thams cad don chen po dang mi zad pa'i nyid
kyi rgyu mtshan yin no // nyan thos rnams kyi dge ba'i
rtsa ba ni de ltar sbyangs pa min no // thams cad yod
pa min te stobs dang mi 'jigs pa la sogs pa med pa'i
phyir ro /*⁶²⁵

zhes dang / dbus mthar chos thams cad stong pa nyid 'chad pa'i thad du /

*sangs rgyas chos rnams dag bya'i phyir //
byang chub sems dpa' sgrub par byed /*⁶²⁶

*ces bya ba ni / stobs dang mi 'jigs pa dang ma 'dres pa la sogs pa'o // zhes chos nyid kyi
stobs sogs sems can la dri bcas su yod pa de byang sems kyis dri ma dag par sgrub par
byed ces pa'o // 'dis ni rgyud bla'i*

*de spy'i mtshan nyid nyes pa dang /
yon tan mthar thug khyab pa te /*⁶²⁷

*zhes pa'i don sems can la sangs rgyas kyi spyi mtshan dang rig rang gsal tsam yod kyi
rang mtshan spangs rtogs gnyis med do ces pa bkag te / stobs mi 'jigs ma 'dres gsum ni
spangs rtogs mthar thug yin pas so // des na stobs sogs / bral 'bras su 'jog pa'i gnad
kyang 'di 'o //*

⁶²⁵ *Sūtrālaṃkārabhāṣya, Bka''gyur (dpe bsdur ma), vol.70, 1152. See variant readings: 'dir rigs ni rgyu mtshan **rnām pa** bzhis mchog nyid du ston te / rigs de ni dge ba'i rtsa ba **rnams** khyad par du 'phas pa dang / thams cad **dang** / don chen po dang / mi zad **pa** nyid kyi rgyu mtshan yin no // nyan thos rnams kyi dge ba'i rtsa ba ni de ltar sbyangs pa **ma yin** no // thams cad yod pa **ma yin** te / stobs dang mi 'jigs pa la sogs pa med pa'i phyir ro //.*

⁶²⁶ Shankou, Yi, *Hanzang duizhao bianzhongbian lun*, 19, I: 19c-d.

⁶²⁷ *RGV*, 79, I: 50a-b. See variant readings: **de'i** spy'i mtshan nyid nyes pa dang // yon tan mthar thug khyab pa **ste** //.

About which it is said:

“Here the class is shown to be superior by means of four reasons: because, with respect to roots of virtue, the class is exalted, immeasurable, invaluable, and inexhaustible. The roots of virtue of the *śrāvakas* have not been purified in that manner. They are incomplete, because they do not possess the powers, fearlessnesses, and so on.”

In connection with the explanation that all phenomena are empty, the *Madhyāntavibhāga* says that the powers and such of suchness exist taintedly within sentient beings, and that bodhisattvas accomplishes the purification of the taints:

“In order to purify the Buddha qualities, bodhisattvas practice.”

... that is to say, the powers, fearlessnesses, exclusivity, and so on. This negates the idea that the aim of the *RGV*’s saying,

“Its defining feature is pervasion of the bad, the good, and the excellent”

is that sentient beings have merely the general character of a buddha, and that awareness is pure of itself, but that they do not have the abandonments and realizations. Because the three—powers, fearlessnesses, and exclusivity—are the ultimate abandonment and realization. Therefore, it is said that the crux of establishing the powers and such to be an effect of removing [the taints] is precisely this. [16b]

[16b] *ces te sems can la chos nyid du med par lam gyis gsar du bskyed na bral 'bras kyi
don med cing don dam chos sku'i thun mong min pa'i yon tan du mi 'gyur te / chos sku ni
rgyu rkeyn gyis ma bskyed pa 'dus ma byas yin pas so // myang 'das chen por /*

*de bas na mya ngan las 'das pa la rgyu med do //*⁶²⁸

zhes dang /

*mya ngan las 'das pa ni byas pa'i rgyu las gurb pa min
te / gsal ba'i rgyu 'ba' zhig go // gsal ba'i rgyu ni 'di lta
te / byang chub phyogs kyi*⁶²⁹

*zhes sogs dang / don dam gyi sangs rgyas 'dus byas skye 'jig can gsar skyes su ltas na
khrel dang ngo tsha med pa dang tshul khirms 'chal pa dang phyi ma ngan 'gror skye la
rtag pa 'dus ma byas su ltas na de las bzlog pa dang myur du 'tshang rgya ste /*

⁶²⁸ *Mahāparinirvāṇa sūtra, Bka' 'gyur (dpe bsdur ma)*, vol. 53, 295. See variant readings: *de bas na mya ngan las 'das pa la rgyu med do zhes ngas gsungs so //*.

⁶²⁹ *Ibid.*, vol. 52, 787. See variant readings: *rigs kyi bu mya ngan las 'das pa chen po ni byas pa'i rgyu las gurb pa ma yin te / gsal ba'i rgyu 'ba' zhig go // gsal ba'i rgyu zhes bya ba ni 'di lta te / byang chub phyogs kyi chos sum cu rtsa bdun dang / pha rol tu phyin pa drug ni gsal ba'i rgyu zhes bya'o //*.

If it is newly produced within sentient beings devoid of suchness, it would be meaningless to speak of it as an effect of removing [the taints], and it would not become the unique quality of the ultimate *dharmakāya*. The *Mahāparinirvāṇa sūtra* says:

“therefore, there is no cause for nirvana.”

And:

“Nirvana is not accomplished based on producing causes, but is solely a luminous cause. A luminous cause is like this: (dharma) category of enlightenment...”

To view ultimate buddhahood as being newly produced, replete with compositional origination and destruction, is to be without shame or embarrassment, to have faulty discipline, and to be born in a bad destiny in the next life. But to view it as permanent and un compounded is to turn away from those and to quickly become enlightened.

myang 'das chen po'i bam po gnyis par / gcer bur 'gro ba ngo tsha nas gos kyis g.yogs te
mer shi ba mi chen po dang lha chen por skyes pa'i dpes /

*de bas na 'jam dpal khrel zhing ngo tsha ba dang ldan pa
rnams ni sangs rgyas bcom ldan 'das la 'dus byas dang
mthun par mi blta'o // 'jam dpal mu stags can ngan par blta
ba ni de bzhin gshegs pa la 'dus byas dang mthun no / zhes
smra'i / tshul khrims bsrungs ba'i dge slong dag ni de ltar de
bzhin gshegs pa la 'dus byas yin par mi blta'o / ci ste de bzhin
gshegs pa la 'dus byas yin no zhes brjod na de ni sdzun du
smra ba yin te / gang zag de ni shi ma thag tu sems can
dmyal ba rnams su skye bar rigs par bya ba ni ji ltar bdag
rang gi khyim na gnas pa bzhin no // 'jam dpal de bzhin
gshegs pa ni yang dag par 'dus ma byas pa'i chos can yin pas
'dus byas zhes brjod par mi bya'o // 'jam dpal [17a] deng slan
chad 'khor ba na 'khor ba na shes pa med pa spangs te yang
dag pa'i ye shes btsal bar bya'o // gang zhig de bzhin gshegs
pa la de lta bu'i tshul du blta na mtshan gsum bcu rtsa gnyis
dang ldan zhing myur du yang dag par sdzogs pa'i byang
chub tu 'tshang rgya'o⁶³⁰*

zhes dang /

⁶³⁰ *Ibid.*, vol. 52, 58. See variant readings: *de bas na 'jam dpal rigs kyi bu dag khrel zhing ngo tsha ba dang ldan pa rnams kyis sangs rgyas bcom ldan 'das la 'dus byas rnams dang 'thun par mi blta'o // 'jam dpal mu stags can ngan par lta ba ni de bzhin gshegs pa la 'dus byas dang 'thun no zhes smra'i tshul khrims srung ba'i dge slong dag ni de ltar de bzhin gshegs pa la 'dus byas pa yin par mi lta'o // ci ste de bzhin gshegs pa la 'dus byas yin no zhes brjod na de ni brdzun du smra ba yin te / gang zag de ni shi ma thag tu sems can dmyal bar skye bar rig par bya ba ni ji ltar gang zag bdag gi khyim na gnas pa bzhin no // 'jam dpal de bzhin gshegs pa ni yang dag par 'dus ma byas pa'i chos can yin pas 'dus byas zhes brjod par mi bya'o // 'jam dpal deng slan chad 'khor bar 'khor ba na shes pa med par spangs te / yang dag pa'i ye shes btsal bar bya'o // de bzhin gshegs pa ni 'dus ma byas pa ste / gang zhig de bzhin gshegs pa la de lta bu'i tshul du lta na mtshan sum cu rtsa gnyis dang ldan zhing myur du bla na med pa yang dag par rdzogs pa'i byang chub tu 'tshang rgya'o //*

The second division of the *Mahāparinirvāṇa sūtra* gave a metaphor in which (a person), who ashamed of going around naked and then wear clothes, died in fire and born as great man and great god, says:

“Thus Mañjuśrī, those who have a sense of shame and embarrassment do not view the Buddha Bhagavān as suited to composition. Mañjuśrī, a wicked view of the *tirthikas* is their statement that the Tathāgata is suited to composition. Bhikṣus who maintain ethical discipline do not see the Tathāgata as being composite in that way. Yet, if one said that the Tathāgata was composite, that one would speak falsely. One should know that the person will be born as a hell being as soon as they die, just as surely as I remain in my own house. Mañjuśrī, since the Tathāgata is comprised of utterly pure uncompounded qualities, do not speak of him as composite. Mañjuśrī, from this day forward and throughout all of your lives, please give up ignorance, and strive after pure wisdom. Anyone who correctly views the Tathāgata in this way will possess the thirty two major marks and will quickly become perfectly and completely enlightened.” [17a]

'phags pa klu sgrub gyis⁶³¹ rin chen phreng bar /

gzhan yang 'di ni log gzung na //
blun po mkhas pa'i nga rgyal can //
spong bas ma rung bdag nyid can //
mnar med par ni spyi gtsugs 'gro

zhes so // dri med 'od du yang rmi lam gyi dpe dang sbyar nas / 'di skad du /

de bzhin du sems can bsod nams dang
ldan pa rnams kyis rang gi sems kyi
snang ba ste bcom ldan 'das ni skyes
pa min zhing 'gags pa min no⁶³²

zhes sangs rgyas 'dus ma byas su gsungs pa dang /

skye ba dang 'jigs pa'i rdo rje sems dpa' ni
sgrubs kyang ma sgrubs pa kho na'o⁶³³

zhes dang

⁶³¹ Read: *gyi*.

⁶³² *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭikā*, *Bstan 'gyur (dpe bsdur ma)*, vol. 6, 1263. See variant readings: *de bzhin du sems can bsod nams dang ldan pa rnams kyi rang gi sems kyi snang ba ste bcom ldan 'das ni skyes pa ma yin zhing 'gags pa ma yin no //*.

⁶³³ *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭikā*, *Bstan 'gyur (dpe bsdur ma)*, vol. 6, 1221.

Nāgārjuna says in his *Ratnāvalī*:

“Furthermore, a fool—grasping this wrongly—prides himself a master, or—rejecting it—is the epitome of unworthy: he lands himself in Avīci.”

The *Vimalaprabhā* also teaches buddhahood as uncompounded, saying in relation to the simile of the dream:

“Likewise, it is the manifest of one’s own mind of those sentient beings who filled with merit, but the Bhagavān is neither born nor does he cease.”

And states limitless refutations of this, saying:

“The Vajrasattva who is originated and destroyed, though accomplished, is only unaccomplished.”

skye ba dang 'jig pa'i chos can la stobs
bcu dang mi 'jigs pa la sogs pa'i yon tan
rnams mi srid do /⁶³⁴

zhes dang /

skye ba dang 'jig pa'i rdo rje sems dpa'
sgrub pa yin na skyabs su 'gro ba la
sogs pa dang byang chub kyi spyod pa
rlabs po che rnams don med do /⁶³⁵

zhes dang /

bcom ldan 'das gzugs can du 'dod pa de
lta na sangs rgyas pa rnams dang mu
stegs pa rnams kyi mkhas pa rnams la
yang shes rab dman pa nyid kyi phyir
bye brag med do /⁶³⁶

zhes sogs mtha' yas pa'i gnod byed gsungs so // gal te sems can la sangs rgyas chos sku
da lta lkog gyur chos nyid du med na phyis lam bsgoms pas sangs rgyas chos sku de
mngon du thob pa mi srid par thal / de 'dus ma byas yin pas de la bskyed byed med cing
ye shes kyang yin pas so // des na gzugs sku'i sangs rgyas kyang thob mi srid te / chos sku
rten dang gzugs sku brten pa yin pas so //

⁶³⁴ *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭikā*, Bstan 'gyur (dpe bsdur ma), vol. 6, 1222. See variant readings: **de'i phyir** skye ba dang **'gag** pa'i chos can **gyi rdo rje sems dpa'** la stobs bcu dang mi 'jigs pa la sogs pa'i yon tan rnams mi srid do //.

⁶³⁵ This is a paraphrase from *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭikā*, Bstan 'gyur (dpe bsdur ma), vol. 6, 1221.

⁶³⁶ *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭikā*, Bstan 'gyur (dpe bsdur ma), vol. 6, 1223. See variant readings: **de bzhin du de'i chos mi mthun pa las** bcom ldan 'das gzugs kyi sku sems can thams cad kyi don byed pa po bka' yis grub pa ste de ltar sangs rgyas pa rnams dang mu stegs pa rnams kyi mkhas pa rnams la yang shes rab dman pa nyid kyi phyir bye brag med do //.

And:

“It is impossible that such things as the ten powers and fearlessnesses exist within a subject that is originated and destroyed.”

And:

“If one accomplishes a Vajrasattva who is originated and destroyed, such things as going for refuge and the great waves of enlightened deeds would be meaningless.”

And:

“If the Bhagavan possessed form, as asserted, there would be no distinction between Buddhists and Tīrthikas, because both would be of inferior wisdom.”

[Assertion:] If the Buddha’s *dharmakāya* did not presently exist within sentient beings as concealed suchness, then it follows that it would be impossible to actualize the Buddha’s *dharmakāya* by means of cultivating the path later. As it is uncompounded, it is without production. And as it is a wisdom, it would be impossible to obtain a *rupakāya* Buddhahood, because the *dharmakāya* is the support and the *rupakāya* is supported.

mdo gser 'od dam par /

dper na mkha' la brten nas glog 'byung ngo //
glog la brten nas 'od 'byung ngo // de bzhin du
de bzhin gshegs pa'i chos kyi sku la rten⁶³⁷ nas
longs spyod rdzogs pa'i sku 'byung ngo // de la
*rten⁶³⁸ nas sprul pa'i sku 'byung ngo //*⁶³⁹

zhes so // des na 'gro bas sangs rgyas gtan nas mi thob par 'gyur te ha cang thal lo //

yang

sdzogs⁶⁴⁰ sangs sku ni 'phro phyir dang⁶⁴¹

zhes sogs kyi thad du rgol ba de nyid na re

bde gshegs snying po gnyis te sgras dngos su zin pa'i
bde gshegs snying po dang / dgongs gzhi'i bde gshegs
snying po'o // dang po ni sems can la gdod nas lhun
kyi⁶⁴² grub pa 'dus ma byas pa / rtag pa brtan pa
[17b] mtshan dpes rgyan pa stobs sogs yon tan dang
ldan pa nyon mongs pa'i sbubs bye ba mtha' yas pas
bstums pa'o zhes mdo las dngos su gsungs so / de ni
mu stegs kyi brtags pa'i bdag dang 'dra bar don dam
par lta zhog tha snyad tsam du yang ma grub te / 'gal
ba'i chos 'dus pa mi srid pa'i phyir ro // 'di ltar 'dus
ma byas bstan du med cing thogs pa med pa dang
mtshan dpe'ang gzugs can 'gal zhing / nyon mgons
*dang stobs sogs kyang snang mun bzhin no //*⁶⁴³

⁶³⁷ Read: *brten*.

⁶³⁸ Read: *brten*.

⁶³⁹ *Suvarṇaprabhāṣottama-sūtra*, ed. J. Nobel (Leiden: E. J. Brill, 1958), 53. See variant readings: '*di lta ste* dper na *nam* mkha' la brten nas *ni* glog 'byung *la* / glog la brten nas *ni* 'od 'byung *ba* de bzhin du chos kyi sku la rten *pa'i phyir ni* longs spyod rdzogs pa'i sku *ston par mdzad do* / longs spyod rdzogs pa'i sku *la brten* nas *ni* sprul pa'i sku *ston par mdzad do* /.

⁶⁴⁰ Read: *rdzogs*.

⁶⁴¹ *RGV*, 49, I: 27.

⁶⁴² Read: *gyis*.

⁶⁴³ This is a quotation from Red mda' ba's *RGV Commentary*.

The *Āryasuvarṇaprabhāsottama* says:

“For example, lightning appears in dependence on sky. Light occurs in dependence on lightning. Likewise, the *saṃbhogakāya* occurs in dependence on the Tathāgata’s *dharmakāya*. In dependence on that the *nirmāṇakāya* occurs.”

Therefore, sentient beings would never attain buddhahood at all, which is absurd.

Opponent:] Some dispute this in connection with the line

“Because the body of the perfectly awakened one permeates...”

saying:

“The enlightenment matrix is twofold: the *sugatagarbha* explicitly discussed and the *sugatagarbha* that is the underlying intention. [17b] *Sūtras* teach the first explicitly as existing spontaneously and uncompoundedly in sentient beings from the beginning, being permanent, stable, adorned with the major and minor marks, replete with qualities such as the powers, concealed by limitless millions of sheaths of affliction. This, being like the *ātman* put forth by *tīrthikas* is not even conventionally established, not to mention ultimately, because it is impossible to combine contradictory phenomena. The uncompounded cannot be seen in this way, and the unobstructed and major and minor marks or form are contradictory, and affliction and things such as the powers are like light and dark.”

zhe na / 'gal ba ltar snang ba bden yang don la mi 'gal te / kyad gzhi 'dus ma byas yin pas
khyad chos kyi mtshan dpe gzugs can dngos min te chos nyid kyi mtshan dpe la dgongs
pa'o // stobs sogs nyon mongs kyis bstums pa mi srid ma rig pa'i mnyen⁶⁴⁴ po yin no
snyam pa la / stobs sogs mngon 'gyur thob na rang gi ma rig pa sel gyi ma thob pas mi
sel ba yin te / stobs sogs chos nyid skog⁶⁴⁵ du gyur pas so // dper na nyi ma mngon du
gyur na mun pa sel zhing thog sogs kyis sgribs tshe mi sel ba dang / dbul po'i khyim gyi
sa 'og gi gter bzhin no / khyed rang gis kyang /

dgongs gzhi'i thad du stong nyid dang mtshan med⁶⁴⁶

sogs te / de bzhin gshegs pa ni chos skus phye ba yin la de yang stong nyid sogs yin zhing
de yang sems can thams cad la khyad par med par rjes su zhugs pas sems can thams cad
kyang de bzhin gshegs pa'i snying po can du 'thad de /

⁶⁴⁴ Read: *gnyen*.

⁶⁴⁵ Read: *lkog*.

⁶⁴⁶ Not located.

[Reply:] Yet, what seems to be contradictory is really not contradictory in meaning. Since the substratum is uncompounded the formed major and minor marks are not actual, but intend the major and minor marks of suchness. You think that it is impossible that things such as the powers would be concealed within affliction, being antidotes of ignorance. Yet if things such as the powers are manifestly attained they dispel ignorance, but if not attained it is undispeled, because the powers and such and suchness remain hidden. For example, when the sun shines darkness is dispersed, but when obscured by a roof is undispeled. It is like a treasure buried beneath the house of the impoverished.

[Opponent:] You also say:

“Emptiness, signlessness, and such are mentioned
in connection with the underlying intention.”

[Reply:] The Tathāgata is shown by the *dharmakāya*, but as it is also emptiness and such, and because all sentient beings are also imbued with those without differentiation, it is correct to even say that all sentient beings are possessed of the enlightenment matrix.

lang gshegs su

sangs rgyas rnams ni stong pa nyid sogs
kyi tshig gi don rnams la de bzhin gshegs
pa'i snying por bstan par byas nas⁶⁴⁷

zhes grags pas kyang sems can la chos sku yod par bsgrubs pas so // ces te mdo de la

brjod bya med na

brjod byas stong pa brjod rnams kyi //
'di de mi shes kyis slang⁶⁴⁸ yin⁶⁴⁹

zhes pa dang gdul bya'i mgo bskor bar 'gyur ro // mthar thug gi stong nyid sogs ni de

bzhin gshegs [18a] pa'i snying po dngos yin te /

stong pa nyid kyi tshul du brjod pa de
bzhin gshegs pa'i snying po gang zhe na⁶⁵⁰

zhes dang /

⁶⁴⁷ Daisetz. T. Suzuki, *The Lankavatara sūtra: A Mahāyāna Text: Translated for the first time from the original Sanskrit* (London: Routledge & Kegan Paul, 1973). See also: *Laṅkāvatāra sūtra, Bka''gyur (dpe bsdur ma)*, vol. 49, 214-15.

⁶⁴⁸ Read: *bslad*.

⁶⁴⁹ Y. Miyasaka, *Pramāṇavarttika-Kārikā*, 169, IV: 35c-d.

⁶⁵⁰ *RGVV*, 149, I.

The *Laṅkāvatāra sūtra* proves that the *dharmakāya* exists within sentient beings with the well-known line, “Buddhas, teach the enlightenment matrix in the verbal entities of ‘emptiness’ and such...” So, if you consider this *sūtra* has no object of expression, then, the *Pramāṇavārttikakārikā*, says, “This empty expression in the absence of a thing to be expressed, is caused by ignorance of that,” would be a deception of disciples.

Ultimate emptiness and such are the real enlightenment matrix. And if one wonders what the enlightenment matrix expressed by means of emptiness is, it is as in the previously mentioned passages from the [18a] *Madhyāntavibhāga*, *Bodhicittavivarāṇa*, and *Prajñāpāramitānāmāṣṭaśataka*, which teach emptiness, ultimate reality, nirvana, *dharmakāya*, and ultimate truth to be synonyms of the enlightenment matrix.

*sngar trangs*⁶⁵¹ *pa'i dbus mtha' dang byang chub sems 'grel sher phyin gyi mtshan brgya*

rtsa sogs las bde gshegs snying po'i mtshan gyi rnam grangs stong nyid dang yang dag

*mtha' dang myang 'das dang chos sku dang don dam bden par bstan pa dang //*⁶⁵²

*lang gshegs su sdza*⁶⁵³ *mkhan 'jim pa'i phung po las snod sna tshogs byed pa'i*
dpes /

*sdza*⁶⁵⁴ *mkhan 'jim pa'i phung po las snod sna tshogs*
byed pa'i dpes / de bzhin gshegs pa rnams kyang chos
la bdag med pa rnam rtog gi mtshan nyid thams cad
rnam par log pa de nyid shes rab dang thabs la mkhas
pa dang ldan pa sna tshogs kyis de bzhin gshegs pa'i
snying por bstan pa'am / bdag med par bstan pas
*kyang rung te sdza*⁶⁵⁵ *mkhan bzhin du tshig dang yi ge*
*sna tshogs kyis ston no*⁶⁵⁶

zhes so //

⁶⁵¹ Read: *drangs*.

⁶⁵² *Ārya-prajñāpāramitānāmāṣṭaśataka*, *Bka' 'gyur* (*dpe bsdur ma*), vol.34, 490-93. The *sugatagarbha* (*bde gshegs snying po*) has never mentioned as one of the hundred and eight names of perfection wisdom, nor the nirvana (*myang 'das*) and ultimate truth (*don dam bden pa*), but yes, it has mentioned the emptiness (*stong pa nyid*) and ultimate reality (*yang dag pa'i mtha'*) as a name of perfection wisdom.

⁶⁵³ Read: *rdza*.

⁶⁵⁴ Read: *rdza*.

⁶⁵⁵ Read: *rdza*.

⁶⁵⁶ This is a quotation from *Ārya- Laṅkāvatāra-mahāyāna-sūtra*, *Bka' 'gyur* (*dpe bsdur ma*), vol. 49, 215. See variant readings: ***blo gros chen po de bzhin du*** *de bzhin gshegs pa rnams kyang chos la bdag med pa rnam par rtog pa'i mtshan nyid thams cad rnam par log pa de nyid shes rab dang / thabs la mkhas pa dang ldan pa rnam pa sna tshogs kyis de bzhin gshegs pa'i snying por bstan pa'am / bdag med par bstan pas kyang rung ste / rdza mkhan bzhin du tshig dang / yi ge'i rnam grangs rnam pa sna tshogs kyis ston to //*

The *Laṅkāvatāra* says the example of a potter making a variety of vessels from a heap of clay:

“ the Tathāgatas, too, teach the enlightenment matrix with a variety of wisdom and skillful means, that Dharmas are selfless, that utterly turn back all discursive thought Or else, it is suitable to teach selflessness, and just like a potter, taught with a variety of words and terms.”

gal te 'o na bdag med pa yin na khyod bdag dang rtag par 'dod pa dang 'gal lo zhe na
skyon med de bdag gnyis kyi med gzhi de nyid la dam pa'i bdag dang de bzhin gyi bdag
tu 'jog pas so // ci ste bdag gnyis med pa'i gzhi yang med pa'i med dgag kho na yin na ni
// chad ltar 'gyur zhing / mdo sde rgyan du /

bdag med mchog gi bdag thob pas //
sangs rgyas dag pa'i bdag thob phyur //
bdag nyid chen po'i bdag tu 'gyur /⁶⁵⁷

zhes dang / phyag rgya chen po'i thig ler /

bdag ni dngos po thams cad la //
khyab par de ni yod pa ste //
bdag ni med na 'gro ba kun //
ji ltar rtsa bcad shing bzhin no //⁶⁵⁸

ces dang / ye shes thig ler /

gzhan min rang bdag khyod med pa //
sangs rgyas kyis kyang rnyed par dka' //
khyod med na ni khams gsum po //
mgo bo bcad pa'i mi bzhin no //⁶⁵⁹

zhes dang /

⁶⁵⁷ Mahāyānasūtrālamkārikā, Bstan 'gyur (dpe bsdur ma), vol.70, 823.

⁶⁵⁸ This is a quotation of the Śrī-mahāmudrātilakam-nāma-yoginī-tantrarāja-adhipati, Bka' 'gyur (dpe bsdur ma), vol.80, 223. See variant readings: dngos po **kun gyi bdag nyid** la // **de ni khyad par** yod pa ste // bdag ni med na 'gro ba kun // ji ltar rtsa bcad shing bzhin no //.

⁶⁵⁹ This is a quotation of the Śrī-jñānatilaka-yoginītantrarājā-paramamahādbhutam-nāma, Bka' 'gyur (dpe bsdur ma), vol.80, 377-78. See variant readings: gzhan min bdag **dang** khyod med **na** // sangs rgyas **kun gyis** rnyed dka' **ba** // khyod med na ni khams gsum **kun** // mgo bo **chad** pa'i mi bzhin **du** //.

If one says, “Well, if it were selfless, doesn’t that contradict your assertion that it is a self and permanent?” there is no such fault, because an ultimate self and suchness self are posited on the basis of negation of the two kinds of self. However, if there is only a non-affirming negation for which the basis of negation of the two kinds of self doesn’t even exist, it amounts to a nihilistic view. The *Sūtrālaṃkāra* says:

“Attaining the self of highest self, one attains the self of a pure buddha, and becomes the self of a great being.”

The *Mahāmudrātilaka* says:

“The self, pervading all actual things, exists within them. If the self were nonexistent, all wanderers would be like trees with severed roots.”

And the *Jñānatilaka* says:

“If you and none others’ self do not exist, even Buddha struggles to find. If you do not exist, it would be like decapitating the denizens of the three realms.”

sngar drangs pa'i /

nga yis 'di kun khyab pa ste //
*'gro ba'i rang bzhin gzhan ma mthong //*⁶⁶⁰

[18b] *zhes dang /*

*nga ni de bzhin gshegs snying po //*⁶⁶¹

zhes sogs dang 'gal bas bdag dang chos kyi bdag med pa yang yin la dam pa'i bdag

kyang yin pa can no /

gal te snying po'i dgongs gzhi las don dngos med na gong du bstan pa'i bde
*gshegs snying po med na ha cang thal ches pa'i skyon gyi*⁶⁶² *reg go //* *yang byams chos*
pa'i dgongs gzhi byas te / brgyad stong don bsdur /

so so'i skye bo'i shes pa gang //
rang bzhin gyis ni rnam byang ba //
*de la sangs rgyas sgrar brjod de /*⁶⁶³

zhes pa'i don /

⁶⁶⁰ D. L. Snellgrove, *The Hevajra Tantra: A Critical Study*, 31, Part I: VIII: 41c-d.

⁶⁶¹ *Vajra Śikharamahāguhyayoga-tantra, Bka''gyur (dpe bsdur ma)*, vol.84, 546.

⁶⁶² Read: *gyis*.

⁶⁶³ *Āryaprajñāpāramitāsaṃgrahakārikā, Bstan'gyur (dpe bsdur ma)*, vol.55, 1380. See variant readings: *so so'i skye bo'i shes pa gang // rang bzhin gyis ni rnam byang ba // de la sangs rgyas **sgra** brjod de //*.

And, following an earlier citation:

“I pervade all of this; you will find
no other nature of beings than this.”

And:

“ I am the enlightenment matrix.” [18b]

Your position contradicts these statements, because although there is a selflessness of persons and of things, we also have an ultimate self. If there were no real meaning of the enlightenment matrix other than the underlying intention—if the above explained *sugatagarbha* did not exist—you will fall into extreme error. This is also the underlying intent of the Dharmas of Maitreya.

The meaning of the *Āryaprajñāpāramitāsaṃgrahakārikā* passage that says:

“That which is the consciousness of ordinary beings,
being naturally purified, is called by the name ‘Buddha.’”

kun gzhi rnam shes kyi kha nang ltas kyi cha rang rig rang gsal tsam nyid de / de nyid la
 ma dag pa'i tshe sems can gyi khamdang / ma dag pa dag pa'i tshe byang sems dang /
 shin tu rnam dag gi tshe de 4n gshegs par brjod cing / sems kyi rang bzhin 'od gsal gang
 yin pa zhes pa'ang de nyid do / des na rnam shes tshogs brgyad gnas gyur nas ye shes
 bzhir 'gro ba yang ngo bo je bzang du 'gro ba ngo bo gnas gyur ro snyam na / min te /
chos nyid rnam 'byed du /

de la de'i bdag gi du //
 nye bar son pa de 4n nyid //
 tri⁶⁶⁴ ma med par gyur pa na //
 thams cad de 4n nyid tsam du //
 snang ba de yang gnas gyur pa //
 grub pa yin no⁶⁶⁵

zhes pas rnam shes tshogs brgyad dang tri⁶⁶⁶ ma tham⁶⁶⁷ cad zad pa'i zad par gnas gyur
 du gsungs pa dang 'gal lo // ngo bo gnas gyur la byas na sgrib pa'i rgyun mi zad pas
 sangs rgyas kyis gnas ma lus pa gyur⁶⁶⁸ pa ma thob par 'gyur ro // byams chos pa la bde
 gshegs snying po'i dgongs gzhi logs su btsal mi dgos te / rang byung rnams kyi don dam
 de zhes pas snying po ni don dam yin pas so //

⁶⁶⁴ Read: *dri*.

⁶⁶⁵ K. D. Mathes, *Unterscheidung der Gegebenheiten von ihrem wahren Wesen: Dharmadharmatāvibhga: eine Lehrschrift der Yogācāra-Schule in tibetischer Überlieferung* (Swisttal-Odendorf: Indica et Tibetica Verlag, 1996), 108, V:115a-120a. See variant readings: de la **de yi** bdag **nyid** du // nye bar son pa de bzhin nyid // **dri** ma med par gyur pa na // thams cad de bzhin nyid tsam du // snang ba de yang gnas gyur pa // grub pa yin no.

⁶⁶⁶ Read: *dri*.

⁶⁶⁷ Read: *thams*.

⁶⁶⁸ Read: 'gyur.

is that just that part of the inwardly directed, self-aware, self-illuminated *ālayavijñāna*, when yet unpurified is called the “element of a sentient being,” when partially purified is called “bodhicitta,” and when utterly purified is called “Tathāgata,” and that that which is the nature of the mind—the so called clear light—is precisely this. So if you think that the collection of eight consciousnesses transform into the four wisdoms, or else that their essence transforms into some improved upon essence, it isn’t the case.

You further contradict the statement that the pollution of the eight collections of consciousness and of all taints will be transformed in *Dharmadharmatāvibhāga*, which says:

“Therein, suchness that goes along with the suchness itself,
when freed of taints appears everywhere as only suchness.
Therefor its transformation is established.”

If one treats this as a transformation of essence, as the stream of obscuration would be unexhausted, one would never completely attain the state of Buddhahood. For a follower of the Dharmas of Maitreya, it is unnecessary to seek an underlying intent for the *sugatagarbha* elsewhere, as saying “the ultimate truth of the self-existent...” indicates that the *garbha* is ultimate truth.

don bsdu'i lung

so so skye bo'i shes pa gang /⁶⁶⁹

zhes sogs kyi don kun gzhi rnam shes min gyi / [19a] so so skye bo'i chos nyid gyi shes pa
gang de rang bzhin rnam byang dang rang bzhin gyi gzhi'i sangs rgays su bstan no // kun
gzhi rnam shes ni lung ma bstan dang rang bzhin gyis 'od mi gsal ba mun pa lta bu rnam
rtog dang spang bya yin la / chos nyid kyi sems bde gshegs snying po rang bzhin 'od gsal
ni dge ba dang snang ba lta bu 'od gsal dang rnam par mi rtog pa dang blang bya ste /
mdo sde rgyan du /

chos nyid sems las gzhan pa'i sems gzhan ni //
'od gsal ma yin rang bzhin la brjod do //⁶⁷⁰

zhes pa'i 'grel par /

chos nyid sems las ma rtogs⁶⁷¹ pa sems gzhan
te gzhan gyi dbang gi mtshan nyid ni rang 4n
gyi 'od gsal ba nyid du mi brjod do //⁶⁷²

zhes dang /

mi rtog pa ni de bzhin nyid yang dag pa'i ye shes so //⁶⁷³

⁶⁶⁹ *Āryaprajñāpāramitāsamgrahakārikā*, Bstan 'gyur (dpe bsdur ma), vol.55, 1380. See variant readings: so
so'i skye bo'i shes pa gang //.

⁶⁷⁰ *Mahāyānasūtrālamkārahakārikā*, Bstan 'gyur (dpe bsdur ma), vol.70, 843.

⁶⁷¹ Read: gtogs.

⁶⁷² *Sūtrālamkārabhāṣya*, Bstan 'gyur (dpe bsdur ma), vol.70, 1278. See variant readings: chos nyid **kyi**
sams las ma **gtogs** pa sems gzhan te / gzhan gyi dbang gi mtshan nyid ni // rang bzhin gyis 'od gsal ba nyid
du mi brjod do //.

⁶⁷³ *Sūtrālamkārabhāṣya*, Bstan 'gyur (dpe bsdur ma), vol.70, 1235. See variant readings: mi rtog pa ni de
bzhin nyid dang / **'jig rten las 'das** pa'i ye shes so //.

The *Prajñāpāramitāsamgraha* indicates that the ultimate *ālayavijñāna* is not the consciousness, but is the suchness of an ordinary being's consciousness is naturally pure, and is naturally fundamentally Buddha, saying:

“That which is an ordinary being's consciousness...” [19a]

The *ālayavijñāna* is neutral, not naturally luminous, resembles darkness, and is a conceptuality that ought to be abandoned. But the *sugatagarbha* qua the mind of suchness that is naturally luminous is virtuous, radiant, resembles clear light, and is a nonconceptuality that ought to be taken up. The *Sūtrālamkāra* states that a mind of suchness is suchness itself, saying:

“Any other mind than the mind of suchness
is said to be not naturally clear light.”

About which the commentary says:

“Except for a mind of suchness, any other minds, being characterized
by dependence upon others, are not said to naturally luminous.”

And:

“Nonconceptuality is knowledge of pure suchness.”

zhes te / chos nyid kyi sems ni de 4n nyid do // dbus mthar /

yang dag ma yin kun rtog ni //
*sems dang sems byung khams gsum pa //*⁶⁷⁴

zhes dang /

gcig ni rkyen kyi rnam par shes //
gnyis pa nye bar spyod pa can //
*nye bar spyod dang yongs spyod*⁶⁷⁵ *dang //*
*de'i 'jug byed sems las byung //*⁶⁷⁶

zhes pa'i snga 'grel du /

da ni yang dag yin par kun du rtog pa de nyid
*kyi 'jug pa'i dbye ba'i mtshan nyid ston te /*⁶⁷⁷

zhes dang /

*'jug pa'i mtshan nyid kyang ston te //*⁶⁷⁸

zhes dang / phyi 'grel du /

kun gzhi rnam par shes pa ni rnam par shes pa
gzhan dag gi rkyen yin pas rkyen gyi rnam par
shes pa'o // de las byung ba 'jug pa'i rnam par
*shes pa ni nye bar spyod pa can no*⁶⁷⁹

zhes so //

⁶⁷⁴ Shankou, Yi, *Hanzang duizhao bianzhongbian lun*, 8, I: 8a-b.

⁶⁷⁵ Read: *gcod*.

⁶⁷⁶ Shankou, Yi, *Hanzang duizhao bianzhongbian lun*, 9, I: 9. See variant readings: *gcig ni rkyen **gyi** rnam par shes //* *gnyis pa nye bar spyod pa can //* *nye bar spyod dang yongs gcod dang //* **de yi** 'jug byed sems las byung //.

⁶⁷⁷ *Ibid.*, 8, I. See variant readings: *da ni yang dag **pa** ma yin **pa** kun **tu** rtog* *pa nyid kyi **rab tu** dbye ba'i mtshan nyid ston te /*.

⁶⁷⁸ *Ibid.*, 9, I.

⁶⁷⁹ *Ibid.*, 10, I.

The *Madhyāntavibhāga* says:

“Impure conceptuality is the mind and mental states
that make up the three realms.”

And:

“The first is a conditional consciousness,
the second involves enjoyment;
Enjoyment and utilization,
and the mental states that engage in them.”

An early commentary on this verse says:

“Now the attributes of the types of engagement with
precisely that impure conceptuality are revealed.”

And:

“The attributes of engagement are also revealed.”

And a later commentary says:

“Since the *ālayavijñāna* is the condition for the other
consciousness, it is a conditional consciousness. The
engaging consciousness that arises from it involves
enjoyment. Enjoyment is a feeling. Utilization is
discrimination. [The mental states] that engage in
consciousness are compositional factors, such as reflect
and mental activity.” [19b]

*nye bar spyod pa ni tshor ba'o / yongs su gcod pa ni
'du shes so // rnam shes 'jug par byed pa dag ni 'du
byed rnam te sems dpa⁶⁸⁰ dang yid la byed pa la
sogs pa'o //⁶⁸¹*

[19b] *zhes so / kun gzhi rnam shes dang ngo bo gcig pa'i kha nang ltas ni 'dus byas ska⁶⁸²*

*I ma yin la / rang bzhin 'od gsal ni sems kyi rang 4n nam mkha'i kham s ltar rgyu med
rkyen med de //*

*tshogs pa med cing skye ba dang /
'jig pa gnas pa'ang yod ma yin⁶⁸³*

*zhes pas de 2 l pa mi srid do // lung 'dis byams chos pa'i kham s dang sa bon dang rgyu
dang rigs dang de 4n nyid sogs dang ngo bo nyid sku la dngos pos khyab par 'dod pa
dkag⁶⁸⁴ go // tshur mthong gis shin tu skog⁶⁸⁵ gyur gtan la 'bebs pa'i tshe / lung rnam dag
rnam sgra ji bzhin par khas ma blangs par gtan la ji ltar phebs /*

*gnas 3 par ni 'pho ba na //
bstan bcos len par rigs ldan yin⁶⁸⁶*

zhes dang

⁶⁸⁰ Read: *pa*.

⁶⁸¹ Idib. See variant readings: *nye bar spyod pa ni tshor ba'o // yongs su spyod pa ni 'du shes so // rnam par shes pa 'jug par byed pa dag ni 'du byed rnam te / sems pa dang yid la byed pa la sogs pa'o //*

⁶⁸² Read: *skad*.

⁶⁸³ *RGV*, 85, I: 62c-d. See variant readings: *tshogs pa med cing skye ba dang // 'jig dang gnas pa yod ma yin //*

⁶⁸⁴ Read: *bkag*.

⁶⁸⁵ Read: *lkog*.

⁶⁸⁶ Y. Miyasaka, *Pramāṇavarttika-Kārikā*, 171, IV: 51c-d.

And:

“An inwardly directed awareness of the same nature as *ālayavijñāna* is compounded and fleeting, but natural luminosity is the nature of the mind—without cause, without grounds, like the element of ether:

“Without assemblage, without emergence, without abiding, or recession.”

Thus, it is impossible that these two be the same. This text refutes the assertion that the element, seeds, cause, class, and suchness are pervaded by substance within the *svabhāvikakāya*. When ordinary person’s mind settle what is totally concealed, how is it possible that they settle such without accepting the pure scriptures to be literal?

Thus stated in *Pramāṇavārtika*:

“When it moved to third point (very hidden phenomenon), it is wise to accept a scripture treatises.”

*don dam gzigs pa rnams kyi yul nyid do //*⁶⁸⁷

zhes dang /

*dag pa'i sems can kyis*⁶⁸⁸ *kyang bsam bya min //*
'di ni 'dren pa rnams kyi spyod yul yin /⁶⁸⁹

zhes dang /

*rang byung rnams kyi don dam te*⁶⁹⁰ //
dad pa nyid kyis rtogs bya yin //
nyi ma'i dkyil 'khor 'od 'bar ba //
*mig med pas ni mthong ba med //*⁶⁹¹

ces pas lung khas len lugs dang dad pas rtogs par byed tshul yang ma yis bu la dug mi
*ldud zer ba'i tshul du chos nyid zab mo'i phyogs la bdag ni dmus long dang 'tra*⁶⁹² *zhing /*
ston pa ni shes bya thams cad chags thogs med par mkhyen pa dang sems can thams cad
*la bu gcig pa bzhin brtse ba chen po can yin pas des gsungs pa'i gdams ngag la nor pa*⁶⁹³
med snyam nas ji ltar gsungs pa bzhin spyod pa'o //

⁶⁸⁷ *RGV*, 39, I: 23d.

⁶⁸⁸ Read: *gyis*.

⁶⁸⁹ *RGV*, 211, V: 1c-d.

⁶⁹⁰ Read: *ste*.

⁶⁹¹ *RGV*, 143, I: 153.

⁶⁹² Read: *'dra*.

⁶⁹³ Read: *ba*.

The [RGV] says:

“... is the domain of they who see the ultimate.”

And:

“... are inconceivable even to pure beings,
being only the purview of the leaders.”

And:

“By faith alone is the highest truth of
the self-arisen ones to be understood;
Surely the eyeless do not see the
blazing splendor of the disk of the
sun.”

Though I am but like a blind man with regard to how to approach scripture, as well as how to come to realization via faith, and with regard to the area of profound reality, just like a mother will not give poison to one's own kids since our teacher knows all knowable things without desire or obstruction and has great compassion for all sentient beings as if they were his only child, thinking that his instructions are flawless, practice them exactly as they are taught.

ding sang gi mkhas pa 'ga' (gzhon blo sogs) / mdo 'di la dngos kyi brjod bya don dam du
lta zhog tha snyad du yang med ces sogs nges don ston pa'i bka' tha ma'i [20a] mdo
dgongs 'grel dang bcas pa'i gzhung chos sku rtag brtan dang sems can kun la sangs
rgyas dang de'i ye shes yod par ston pa rnams sgra sbyar ba tsam yin ces sgra ji bzhin
min par skur pa⁶⁹⁴ btab ste gob lob kyis gzhan du 'chos pa dang / skyes bu dam pa rnams
kyis mdo rgyud kyi nges don zab mo'i gnad l tu gril⁶⁹⁵ ba'i chos skad bton cing grub
mtha' bzhag pa la / kho bos 'di lta bu la shes byed lung sngar ma mthong na'ang bka'
rgya che lung grangs mang bya ba yin pas gal te yod pa'ang srid snyam du rtog dpyod
med par / bde bar gshegs pa'i bstan pa'i rjes su 'brang ba la 'di lta bu'i grub mtha' khas
len pa sngar rgya bod bal gsum du ma byung zhing / 'di ni mu stegs grangs can pa dang
spyod pa⁶⁹⁶ dang gsang ba pa dang rgyal ba pa'i lugs yin zhes kha tshon bcad de thams
cad la sgrogs pa 'dis sngar dbus gtsang kham gsum mnga' ris dang bzhir mu stegs pa
med pa la da ji tsam gcig bzo bar 'dug mdo las

byang chub sems dpa' rnam⁶⁹⁷ ni gzhan gang gis kyang
nyams par mi nus mod nang phan tshun smad na nyams
par 'gyur ro // ⁶⁹⁸

⁶⁹⁴ Read: *ba*.

⁶⁹⁵ Read: *sgril*.

⁶⁹⁶ Read: *Spyod pa pa*.

⁶⁹⁷ Read: *rnams*.

⁶⁹⁸ This is a quotation from *sūtra*, but it has not been identified.

Scholars of late⁶⁹⁹ (such as Gzhon blo) saying that they consider the actual subject matter contained within this *sūtra* has not only no ultimate meaning, but no conventional one either, deprecate the scriptures of the teacher's final period of teaching, including the *Samdhinirmocana*, which teach that the *dharmakāya* is permanent and stable and that all sentient beings possess Buddhahood and its wisdom, saying that they are merely words and not to be taken literally. [20a] They arbitrarily interpret these differently.

The tenets and words of Dharma are rolled into the single profound point that is the definitive meaning of the *sūtras* and *tantras* which the holy beings proclaimed. Having not seen a prior scripture that is a source for something like this, or without entertaining a thought as to whether it exists or is possible given that the word of Buddha is vast and scriptural authorities numerous, he decided that people who assert tenets such as these never appeared among followers of the teachings of the Sugata in India, Nepal, or Tibet, and that these are from the system of the Tīrthikas, the Sāṃkhya, the Mīmāṃsaka, the Guhyaka, and of the Jains. By proclaiming this to everyone, In Dbus, Gtsang, Khams, and Mnga' ris where there were previously no Tīrthikas, now, how much (he) created. Isn't this no different that the line from a *sūtra* that says:

“Although bodhisattvas are unable to be harmed by any others, they will be harmed if they denigrate one another?”

⁶⁹⁹ Text says *gzhon blo sogs* here refers Red mda' ba Gzhon nu blo gros and his students.

*zhes pa ltar mi 'gyur ram / chos dang gang zag bsam gyis mi khyab pa la skur pa⁷⁰⁰ ma
btab bam / sngar nged kyis 'dir trangs⁷⁰¹ pa rnams nges don kyi lung chu thigs tsam yin
gzhan rgya mtsho lta bu yod pas de dag dang 'gal mi 'gal / dam chos dkrugs pa dang
chos spong du song ma song mkhas pa rnams kyis dpyod par zhu'o // bdag nyid mi nyams
par bsrung tshul dang nyams pa'i rgyu dang / nyams pa'i 'bras bu rnams ni rgyud bla'i
gang phyir rgyal las*

zhes pa nas

thar pa ga la yod⁷⁰²

*ces pa'i [20b] bar gyi gzhung don yang dgongs par zhu / byams mgon gyis 'di lta bu
gsungs 4n mdo thams cad kyi dgongs pa dbu ma yin pa byams pas sems tsam du dkrol⁷⁰³
zhes pa byams mgon la skur pa⁷⁰⁴ ma ches sam //*

⁷⁰⁰ Read: *ba*.

⁷⁰¹ Read: *drangs*.

⁷⁰² *RGV*, 215-17, V: 19-23.

⁷⁰³ Read: *bkral*.

⁷⁰⁴ Read: *ba*.

Isn't this a deprecation of the Dharma and inconceivable beings? As the scriptures of definitive meaning that I have quoted here are but a drop and the rest are like an ocean, are they contradictory or not? Does this amount to muddling the holy Dharma or tossing the Dharma away? Scholars must examine this.

Consider the meaning of the passage on how to prevent corruption, the causes of corruption, and on the results of corruption from the *RGV* that runs from

“Who other than the *Jina*...”

up to

“...how could there be liberation?”

[20b] Maitreyanātha taught such. The intent of all *sūtras* being Madhyamaka, isn't it a bit to insulting to Maitreyanātha to say “Maitreya taught Yogācāra ?”

dpal phreng gi mdor /

*gsum po 'di dag ni rigs kyi bu dang rigs kyi bu mo chos zab mo dag la
ma smas⁷⁰⁵ ma nyams par bdag nyid bsrung ba dang bsod nams mang
du skyed cing theg chen gyi lam du zhugs pa lags so // gsum gang zhe
na rang gis rig pa'i chos zab mo dang ldan pa dang chos dang mthun
pa'i sdud pa'i shes pa dang ldan pa dang / chos zab mo dag la bdag
nyid shes pa zhum par 'tshal nas 'di ni bdag gis mi shes te / don 'di ni
de bzhin gshegs pa nyid kyis mkhyen par zad do / zhes bcom ldan 'das
la sems rnam par gtod par bgyid de /⁷⁰⁶*

zhes dang /

*3 po 'di las gzhan pa'i sems can gang lags pa de dag ni chos zab mo dag
la nan tan bgyid mchog tu bzung nas gob lob kyi sems 'dzin cing mngon
par zhen te ston par bgyid kun tu smra bar bgyid do // bcom ldan 'das
bdad ni de dag la dam pa'i chos la rgyab kyis phyogs pa dang gzhan mu
stegs can sa bon rul ba lags te / rgyal po'i thad du mchis la brlag par
bgyi'o // zhes mchi'o // bcom ldan 'das sa bon rul ba de dag ni lha dang
mi dang lha ma yin du bcas pa'i 'jig rten gyi⁷⁰⁷ legs par tshar bcad par
bgyi ba lags so⁷⁰⁸*

⁷⁰⁵ Read: *rmas*.

⁷⁰⁶ *Śrīmālādevī Simhanāda sūtra, Bka' 'gyur (dpe bsdur ma), vol.44, 761-62. See variant readings: gsum po 'di dag ni rigs kyi bu 'am / rigs kyi bu mo chos zab mo dag la ma rmas ma nyams par bdag nyid la srung ba dang / bsod nams kyang mang du skyed pa dang / theg pa chen po'i lam du yang zhugs par 'gyur ba lags so // gsum gang zhe na / bcom ldan 'das rigs kyi bu 'am / rigs kyi bu mo gang dag rang gis rig pa'i chos zab mo dang ldan pa dang / bcom ldan 'das rigs kyi bu 'am / rigs kyi bu mo gang dag chos dang 'thun par sdud pa'i shes pa dang ldan pa dang / bcom ldan 'das rigs kyi bu 'am / rigs kyi bu mo gang dag chos zab mo dag la bdag nyid kyi shes pa zhum par 'tshal nas 'di ni bdag gis mi shes te / don 'di ni de bzhin gshegs pa nyid kyis mkhyen par zad do zhes bcom ldan 'das la sems rnam par gtod par bgyid de /*

⁷⁰⁷ Read: *gyis*.

⁷⁰⁸ *Ibid., 762. See variant readings: gsum po 'di dag las gzhan pa'i sems can gang lags pa de dag ni chos zab mo dag la nan tan gyis mchog tu bzung nas gob lob kyi sems 'dzin cing mngon par zhen te / ston par bgyid kun tu smra bar bgyid do // bcom ldan 'das bdag ni de dag la dam pa'i chos la rgyab kyis phyogs pa dang / gzhan mu stegs can dag sa bon rul ba lags te / rgyal po'i thad du yang mchis la brlag par bgyi'o zhes mchi'o // bcom ldan 'das sa bon rul bar gyur pa de dag ni lha dang / mi dang / lha ma yin du bcas pa'i 'jig rten gyis legs par tshar gcad par bgyi ba lags so //*

The *Śrīmāla sūtra* says:

“These three—sons and daughters of good families—who, being neither humbled or diminished with respect to the pure, profound Dharma, protect themselves, produce many merits, and enter the path of the Mahāyana. Who are the three? Those possessed of the profound Dharma through personal realization, those possessed of knowledge in which (they) gather accords with Dharma, and those who are inclined to have faith in the Bhagavān, saying “This in which I find my own knowledge weak with regard to the pure, profound Dharma, I do not know; this point the Tathāgatas themselves know.”

Who are those sentient beings other than these three? They, having taken intellectualism to be best with respect to pure, profound Dharma, arbitrarily cling and grasp onto it, continually chattering away expounding it. O Bhagavān, they have turned their backs on the sacred Dharma, are outsiders Tīrthikas, and are seeds of corruption. Let them appear before the king and be forsaken. O Bhagavān, those seeds of corruption should be well punished by the world of devas, men, and asuras.”

*zhes so // mdo 'di sngar zha lu bas⁷⁰⁹ / chos sku rtag pa sogs dang bde gshegs snying po
trang⁷¹⁰ don yin pa'i rgyab tu trangs⁷¹¹ pa ni bsgrub⁷¹² byed phyin ci log te / mdo 'di'i
'jug⁷¹³ tu gdams par /*

*de bzhin gshegs pa'i snying [21/22a] po bstan pa zhes
bya bar zung shig⁷¹⁴ // chos kyi sku bstan pa zhes bya
bar yang zung shig // rtag pa dang brtan pa dang zhi
ba dang ther zug pa dang / skyabs l tu gyur pa bstan
pa zhes bya bar zung shig⁷¹⁵*

*ces sogs gsungs pa'i phyir ro // bsrung thabs ni chos la dbang mi za bar ston pa la sems
gtod pas ji ltar gsung pa ltar dpyod pa yin la / nyams byed gob lob ni rang snang med
dbu ma'i dgongs pa shes bya thams cad rang stong du zhen pa bka' tha ma dang gsang
sngags zab mo'i dgongs pa snang bcas dbu ma'i don chos sku kun khyab dang chos nyid
zab mo gzhan stong yin pa nyi tshe ba dang rang stong du phebs nas 'grel ba'o //*

⁷⁰⁹ *Zha lu ba* refers to Bu ston.

⁷¹⁰ Read: *drang*.

⁷¹¹ Read: *drangs*.

⁷¹² Read: *sgrub*.

⁷¹³ Read: *mjug*.

⁷¹⁴ Read: *zungs shig*.

⁷¹⁵ *Śrīmālādevī Siṃhanāda sūtra*, *Bka'* 'gyur (*dpe bsdur ma*), vol.44, 765. See variant readings: *de bzhin gshegs pa'i snying po bstan pa zhes bya bar yang zung shig // chos kyi sku bstan pa zhes bya bar yang zung shig // stong pa nyid kyi don gyi dgongs pa yang dag par bstan pa zhes bya bar yang zung shig // bden pa gcig tu bstan pa zhes bya bar yang zung shig // rtag pa dang / brtan pa dang / zhi ba dang / ther zug pa dang / skyabs gcig tu gyur pa bstan pa zhes bya bar yang zung shig //*

In the past, the master from Zha lu⁷¹⁶ incorrectly cited this *sūtra* to say that the *dharmakāya* is permanent and that the *sugatagarbha* is of interpretable meaning, but this was a misleading proof. For further down in this *sūtra* it says:

“Consider it as teaching the enlightenment matrix. Consider it also as teaching the *dharmakāya*. Consider it as teaching a permanent, stable, peaceful, and enduring essential refuge.”
[21/22a]

The nonpresumptuous analysis of the dharma, just as it is taught with an inclination to faith in the teacher is the means of protection. That being so, taking the self-emptiness of all knowables to be the intent of Madhyamaka devoid of appearances, and interpreting the content of Madhyamaka with appearances—the all pervading *dharmakāya* and profound reality that is empty of what is other—to be limited and empty of itself, and claiming this to be the intent of the final period of teaching and of the profound secret mantra is carelessly destructive.

⁷¹⁶ Bu ston in Ruegg’s translation of mdzes rgyan.

gal te sangs rgyas mkha' khyab tu med na sems can gyi mtha' yang nam mkha' dang
 mnyam zhing nam mkhas gar khyab du sems can gyis khyab pas sangs rgyas sems can la
 mi bzhugs na sangs rgyas kyi bzhugs sa gang yin smros shig // kun sdzob⁷¹⁷ gshis la ma
 grub cing rang stong yin pa ltar don dam chos nyid kyang gshis la ma grub par rang
 stong yin na /

thogs med ces bya'i dge slong ni /
 bstan 'chos de ni don la mkhas //
 mdo sde nges don trang ba'i don //
 rnam pa mang po rab tu 'byed /⁷¹⁸

ces lung bstan pas /

⁷¹⁷ Read: rdzob.

⁷¹⁸ *Ārya-mañjuśrīmūlatantra*, Bka' 'gyur (dpe bsdur ma), vol.88, 880. See variant readings: thogs med ces bya'i dge slong ni // bstan **bcos** de ni don la mkhas // mdo sde **des** don **drang** ba'i don // rnam pa mang **po'ang** rab tu 'byed //.

If Buddha were not all pervasive, then given that the extent of sentient beings is equal to sky, and sentient beings fill up the sky that pervades appearance, if Buddha does not reside in sentient beings, tell me, where exactly does the Buddha reside? As the conventional phenomenon is not fundamentally established, and it is being empty of itself; if the ultimate reality is also not fundamentally established, and it were empty of itself. If this is the case, (then why) would there have been the prophecy:

“A monk called Asaṅga will master the meaning of the treatise.
He will differentiate the definitive and interpretable among the
sūtras.”

byang sa'i de kho na'i le'ur /

*stong pa nyid la log par zin pa ni shes bya'i dngos po la yang rmongs la /
shes bya thams cad la yang skur pa 'debs te / gzhi des sems can dmyal ba
rnams su skye bar 'gyur la gzhan chos 'dod pa rnams dang sdug bsngal las
thar par⁷¹⁹ 'dod pa rnams kyang phung bar byed do // ji ltar na stong pa
nyid la log par zin pa yin zhe na / dge sbyong pa bram ze gang la la dag
gang gis stong ba de yang mi 'dod la gang gis gang stong ba de yang mi
'dod pa 'di lta bu 'di ni stong pa nyid la log par zin pa zhes bya'o // de ci'i
phyir zhe na gang gis stong pa de med pa dang gang stong ba de yod pa'i
stong pa nyid ni rigs pa'i [21/22b] phyir ro // thams cad med na gang du ci
zhig gang gis stong bar 'gyur te des de nyid stong pa nyid du 'gyur du mi
rung ngo // de bas na de lta bu de ni stong pa nyid la log par zin pa zhes
bya'o // ji ltar na stong pa nyid la legs par zin pa yin zhe na gang gi phyir
gang la gang med pa de ni des stong par yang dag par rjes su mthong la /
'di la lhag ma gang yin pa de ni 'di na yang dag par yod do zhes ji lta ba
bzhin du rab tu shes pa'o // ⁷²⁰*

⁷¹⁹ Read: *bar*.

⁷²⁰ *Yogācārabhūmau-bodhisattvabhūmiḥ*, Bstan 'gyur (dpe bsdur ma), vol.73, 586-87. See variant readings:
*stong pa nyid la log par zin pa ni shes bya'i dngos po la yang rmongs la / shes bya thams cad la skur pa
'debs te / gzhi des sems can dmyal ba rnams su yang skye bar 'gyur la / gzhan chos 'dod pa dang / sdug
bsngal las rnam par thar par 'dod pa rnams kyang phung bar byed do // bslab pa'i gzhi dag la yang g.yel
bar 'gyur te / de ltar yang dag pa ji lta ba bzhin gyis dngos po la skur pa 'debs pa ni chos 'dul ba 'di las
rab tu nyams pa yin no // ji ltar na stong pa nyid la log par 'dzin pa yin zhe na / dge sbyong ngam / bram
ze gang la la gang gis stong pa de yang mi 'dod la gang gis gang stong pa de yang mi 'dod pa 'di lta bu 'di
ni stong pa nyid la log par zin pa zhes bya'o // de ci'i phyir zhe na / gang gis stong pa de med pa dang /
gang stong pa de yod pa'i stong pa nyid ni rigs pa'i phyir ro // thams cad med na ni gang du ci zhig gang
gis stong par 'gyur te / des na de nyid stong pa nyid du 'gyur du mi rung ngo // de bas na de lta bu ni stong
pa nyid la log par zin pa yin no // ji ltar na stong pa nyid la log par zin pa yin zhe na / gang gi phyir gang
la gang med pa de ni des stong par yang dag par mthong la / 'di la lhag ma gang yin pa de ni 'di ni yang
dag par yod do zhes yang dga pa ji lta ba bzhin du rab tu shes pa.*

[Such views] also contradict the suchness chapter of the *Bodhisattvabhūmi*, which says:

“To grasp emptiness wrongly is to be deluded with respect to actual percepts as well, and to deprecate all types of knowledge. On this basis, will be born in hells, and bring to ruin others who wish for Dharma and who wish for liberation.

How is it that one grasps emptiness wrongly? There are some śramaṇas and some *bhrāhmaṇas* who do not agree on what account there is emptiness, and who do not agree concerning what is empty. Cases such as this are called ‘grasping emptiness wrongly.’ And why is that? Emptiness is logical when one thing is empty of another because the other is absent, and because that emptiness is present. But if everything were nonexistent, why and how could they become empty? So this emptiness is unsuitable. Therefore, in this way it called ‘grasping emptiness wrongly.’

How is it that one grasps emptiness rightly? Whatever and wherever something is absent, one rightly understands that to be empty of it. Moreover, whatever remains existing there, one knows exactly as it is.” [21/22b]

zhes pa dang 'gal te stong nyid la legs par zin na mngon mtho dang nges legs thob cing
log par zin na rang ngan 'gror 'gro zhing gzhan yang 'khrid pa lung bstan no // gang zag
'di lta bu sems tsam par byed pa yang lung bstan gyi mdo 'di mi rgal⁷²¹ lam / byang sa la
rnal 'byor spyod pa'i sa zhes pa byung bas sems tsam gyi gzhung du bsam bar⁷²² mi bya
ste / dbu ma bzhi brgya par yang yod pas so / des na sems can la sangs rgyas chos sku
bzhugs pa'i mdo bka 'tha ma sogs dang bstan bcos rgyud bla ma sogs la bskyogs bshad
byed pa'i 'grel pa rnams ni /

gzhung lugs nyin mor byed pa'i dpal /
'grel byed sgyu ma mkhan de yi //
gang gis 'grel pas mun par sprul //
rjes 'jug skye bo'i blo mig slad //

ces bya'o // myang 'das chen po'i bam po gnyis par /

mdo sde gang dag thams cad gdung bar can // thams cad
mi rtag pa / thams cad sdug bsngal ba / thams cad stong
pa / thams cad bdag med pa'o // zhes gsungs pa ni bkri
pa'i don ces bya'o // de ci'i phyir zhe na don de dag mi
shes pas 'gro ba mang po 'tshams med pa'i sems can
dmyal bar ltung bar byed pa'i phyir ro // ⁷²³

⁷²¹ Read: 'gal.

⁷²² Read: par.

⁷²³ *Mahāparinirvāṇa sūtra*, *Bka'* 'gyur (*dpe bsdur ma*), vol. 52, 229-30. See variant readings: **bkri ba'i don la mi gnas pa gang zhe na / bkri ba'i don ni** mdo sde dag **las** thams cad gdung **ba** can / thams cad mi rtag pa / thams cad sdug bsngal ba / thams cad stong pa / thams cad bdag med pa'o // zhes gsungs pa ni bkri **ba'i** don ces bya'o // de ci'i phyir zhe na / don de dag mi shes **pa** 'gro ba mang po **mtshams** med pa'i sems can dmyal bar ltung bar byed pa'i phyir ro //.

Moreover, these instructions foretell that if one rightly grasps emptiness, one attains elevated status and beatitude, and if one grasps it wrongly one goes to hell. Though people such as this are considered to be Yogācāra, do not think that this passage contradicts the prophetic *sūtra* or that just because this appeared in the *Bodhisattvabhūmi* of the *Yogācarabhūmi* it is a Yogācāra text, because this also appears in the Madhyamaka *Catuhśataka*. Therefore, commentaries that distort the *sūtras* of the final period of teachings and treatises such as the *RGV* in which the Buddha and *dharmakāya* reside within sentient beings are:

“Commentaries wrought by deceptive commentators
that cast a pall over the brilliant sun of systematic treatises;
they pluck the eye of intelligence of those who follow them.”

The second chapter of *Mahāparinirvāṇa sūtra* teaches the drawbacks of not knowing the two modes of emptiness of the two truths and of viewing everything to be empty of itself without distinction, saying:

“Whichever *sūtras* teach, “Everything is misery, everything is impermanent, everything is suffering, everything is empty, everything is selfless,” are meant to lead. Why is this so? Because by not knowing these many wandering sentient beings without number will fall into hell.”

zhes bden gnyis kyi stong lugs 2 po ma shes te so sor ma phye bar thams cad rang stong
 du ltas pa'i nye⁷²⁴ dmigs gsungs shing / shes bya thams cad rnam kun stong ba rang
 stong du 'dod pa'i lta ba ni bka' bar pa chos thams cad ngo bo nyid med par gtso bor ston
 pa la nges don sgra ji bzhin par zhen pas lan no // 'o na bka' bar [23a] pa dbu ma dang
 tha ma sems tsam du grag go zhe na / de ni ar 'khyams kyi smra ba ste / de 'ang dbu sems
 kyi khyad par mdos spyir bstan pa dang rgyud dang bstan bcos kyi khyad par du bshad
 pas shes te dang po ni /

gang phyir rgyal las ches mkhas 'ga' yang 'jig
 rten 'di na yod min te // ⁷²⁵

zhes sogs kyi phyir ston pa nyid dpang du che la de nyid kyis bar pa gnas skabs snang
 med dbu ma drang don dang tha ma mthar thug snang bcas kyi dbu ma nges don du
 gsunga pas so // de 'ang lang gshegs su /

sems tsam la ni rten⁷²⁶ nas ni //
 phyi rol don du mi rtog go //
 snang ba med pa la rten nas //
 sems tsam las ni 'da' bar bya //
 yang dag dmigs pa la rten nas //
 snang ba med las 'da' bar bya //
 snang med gnas pa'i rnal 'byor pas //
 theg pa chen po mi mthong ngo // ⁷²⁷

⁷²⁴ Read: nyes.

⁷²⁵ RGV, 215, V: 19a.

⁷²⁶ Read: brten.

⁷²⁷ Ārya-*Laṅkāvatāra-mahāyāna-sūtra*, Bka' 'gyur (dpe bsdur ma), vol.49, 413-14. See variant readings:
 sems tsam la ni **gnas** nas ni // phyi rol don la mi **brtag** go // **yang dag dmigs la gnas nas ni** // sems tsam las
 ni 'da' bar bya // **sems tsam las ni 'das nas ni** // snang ba med las 'da' bar bya // **rnal 'byor snang ba med**
 gnas **na** // theg pa chen po mi mthong ngo //.

This passage responds that a view that asserts that all knowables that are empty in every way are empty of themselves is the result of clinging to the teachings of the middle period that principally teach that all phenomena are without essence as being literally definitive. [23a] One may say, “Well, it is well-known that the middle period teachings are Madhyamaka and the final period teachings are Yogācara,” but this is just blather. Moreover, we know this given that the *sūtras* generally teach the distinction between Madhyamaka and Yogācara, and the *tantras* and *śāstras* explain with specific. First, because of statements such as,

“There is none more wise than the Jina in this world...”

are good evidence, since he himself taught that the middle period teachings were provisional, about emptiness devoid of appearances, and of interpretable meaning, and that the last period teachings were final, about emptiness with appearances, and of definitive meaning. Furthermore, the *Laṅkāvatāra sūtra* says:

“Relying on mind only, one does not impute external objects.
Relying on absence of appearance, one strays from mind only.
Relying on a pure referent, one strays from absence of appearance.
Yogis who dwell on absence of appearance do not understand the
Mahāyāna.”

zhes te bar pa ni sems tsam man dngos por smra ba'i gnyen por shes bya thams
cad rnam kun stong par ston gyi gshis la rang gi ngo bo mi stong pa'i bde gshegs snying
po chos sku yod par mi ston pas snang med bar pa la gnas tsam gyis theg chen sdzogs⁷²⁸
par mi mthong ste theg chen mthar thug ni bde gshegs snying po yin pas so // myang 'das
chen por /

mdo sde thams cad dang / ting nge 'dzin thams cad thos pas
ni de 4n gshegs pa'i snying po yod par mi shes so // ⁷²⁹
dbyar gyi nam la sha mo skye ba 4n du yongs su mya ngan
las 'das pa'i mdo chen po 'di las dgongs pa'i tshig gsang pa
thams cad byung ste // ⁷³⁰
'di thos ma thag tu sems can thams cad la de bzhin gshegs
pa snying po yod par yang dag par shes par 'gyur ro // ⁷³¹

zhes dang /

⁷²⁸ Read: rdzogs.

⁷²⁹ *Mahāparinirvāṇa sūtra*, Bka' 'gyur (dpe bsdur ma), vol. 52, 302. See variant readings: **rigs kyi bu mdo sde la sogs pa thams cad kyi** ting nge 'dzin **la nan tan byas kyang yongs su mya ngan las 'das pa chen po ma thos na / thams cad mi rtag ces smra'o** //.

⁷³⁰ *Mahāparinirvāṇa sūtra*, Bka' 'gyur (dpe bsdur ma), vol. 53, 602. See variant readings: yongs su mya ngan las 'das pa'i mdo sde 'di **yang de dang 'dra ste / tshig gi don thams cad kyi dgongs te gsungs pa'i snying po'o** //.

⁷³¹ *Mahāparinirvāṇa sūtra*, Bka' 'gyur (dpe bsdur ma), vol. 52, 284. See variant readings: **mdo sde 'di thos na de bzhin gshegs pa thams cad kyis dgongs te gsungs pa'i** snying po **rtogs par 'gyur ro** //.

Here, the middle period teachings—being antidotes for the assertion of actual things which occurs in the run-up to Yogācāra—teach that all knowables are utterly empty. But as they do not teach the existence of the *sugatagarbha* qua *dharmakāya* that is not fundamentally empty of its own essence, those who dwell on the teachings of the middle period, devoid of appearances, do not fully understand the Mahāyāna, because the *sugatagarbha* is the final Mahāyāna. For the *Mahāparinirvāṇa sūtra* says:

“Learning all the collections of *sūtras* and all *samādhis*, one does not understand that the enlightenment matrix exists. Just as mushrooms grow in a summer meadow, so appear every mysterious verse that makes up the heart of this *Mahāparinirvāṇa sūtra*. As soon as one learns it one rightly understands that the enlightenment matrix exists within every sentient being.”

rgyud blar /

'di ltar de ni ma thos pas ⁷³²

zhes sogs dang /

'di las de ni thos pa las / ⁷³³

zhes sogs kyi phyir ro // de bzhin gshegs pa'i thugs rje chen po bstan pa'i mdor yang nor

bu mkhan gyi nor bu'i tri ⁷³⁴ *ma rags 'bring dang phra ba rim par sbyong ba bzhin ston*

pas de bzhin gshegs pa'i snying po tri ma rags pa dang 'bring dang phra ba rnams

sbyong ba'i don du 'khor lo dang po dang gnyis pa dang gsum pa rnams rim par bskor

bar gsungs pas so //

gal te chos 'khor gnyis pas gsum pa dman na sgom spang 'bring po'i gnyen po

sgom [23b] lam 'bring po bas sgom spang chung ngu'i gnyen po sgom lam chen po dman

par thal te de ltar yang min no // de nyid du /

*rigs kyi bu 'di lta ste dper na nor bu mkhan mkhas pa nor
bu sbyong ba'i tshul legs par shes pa des / nor bu'i rigs
nas yongs su ma dag pa'i nor bu rin po che blangs te lan
tshwa'i chu snon pos sbangs nas skra'i re bas yongs su
sbyong bas yongs su sbyong bar byed do // de tsam gyis
brtson pa 'dor ba yang ma yin te de'i 'og tu zas kyi khu ba
snon pos sbangs nas bal gyi la ba'i yongs su sbyong bas
yongs su sbyong bar byed do // de tsam gyis brtson pa
'dor ba yang ma yin te / de'i 'og tu sman chen po'i khu ba
la sbangs nas ras srab mo'i yongs su sbyong bas yongs su
sbyong bar byed do // yongs su sbyangs te tri ma dang
bral ba ni be dur ya'i rigs chen po zhes brjod do //*

⁷³² *RGV*, 153. I:161a.

⁷³³ *RGV*, 153. I:166a. See variant readings: *'di ltar de ni thos pa las*.

⁷³⁴ Reads: *dri*.

And the *RGV* provides the passage that runs from,

“They who have not learned...”

up to

“...having learned it herein...”

The *Tathāgatamahākaruṇānirdeśa sūtra*, too, teaches that just as a jeweler gradually purifies the gross, middling, and subtle impurities in a jewel, the Teacher, in order to purify gross, middling, and subtle impurities in the enlightenment matrix, turns in stages the first, second, and third wheels of teaching. If it were the case that the third turning of the wheel were lesser than the second, then it would follow that the greater meditative path that is the remedy of subtle meditative abandonments would be lesser than the middling meditative path that is the remedy of middling meditative abandonments. It isn't at all the case. [23b] Therein it says:

“O noble son, take for instance a skillful jeweler who knows well how to purify jewels: having extracted a raw gem from within a mine, and having washed it with acid salt-water, he polishes it by scrubbing it with a coarse hair cloth. But he does not stop there; he never ceases to work. Afterwards, having washed the gem with vitriol, he polishes it by scrubbing it with a woolen cloth. But he does not stop there; he never ceases to work. Afterwards, having washed the gem with a great medicinal bath, he polishes it by rubbing it with a finely woven cotton cloth. After having been polished and parted from all the ore that defiled it, it is called a jewel of beryl.

rigs kyi bu de bzhin du de 4n gshegs pa yang yongs su ma dag pa'i sems
 can gyi kham mkhyen nas mi rtag pa dang sdug bsngal ba dang bdag
 med pa dang mi gtsang ba dang yid 'byung ba'i gtam gyis 'khor ba la
 dga' ba'i sems can rnams skyo ba bskyed par mdzad de 'phags pa'i chos
 'dul ba la 'dzud par mdzad do // de tsam gyis de bzhin gshegs pa brtson
 pa 'dor ba yang ma min te / de'i 'og tu stong pa nyid dang mtshan ma
 med pa smon pa med pa'i gtam gyis de 4n gshegs pa'i tshul rtogs par
 mdzad do // de tsam gyis de bzhin gshegs pa brtson pa 'dor ba yang min
 te // de'i 'og tu phyir mi ldog pa'i chos kyi 'khor lo'i gtam 'khor gsum
 yongs su dag pa'i gtam gyis rang bzhin sna tshogs kyi rgyu can gyi sems
 can de rnams de bzhin gshegs pa'i yul la 'dzud par mdzad do // zhugs
 par gyur cing de bzhin gshegs pa'i chos nyid rtogs na ni bla na med pa'i
 yon gnas zhes brjod do⁷³⁵

zhes so //

⁷³⁵ Tathāgata mahā karuṇānirdeśa dhāraṇī śvararājaparipṛcchā sūtra, Bka' 'gyur (dpe bsdur ma), vol. 57, 547-8. See variant readings: rigs kyi bu 'di lta ste / dper na nor bu mkhan mkhas pa nor bu sbyang ba'i cho ga shin tu shes pa des nor bu rigs las sbyang ba ma byas pa'i nor bu rin po che blangs nas bul thog gi chu rnon pos bkrus te / skra nag po'i la bas byi dor bya bas byi dor byed kyang de tsam gyis brtson 'grus rgyun mi gcod kyi / de'i 'og tu dngul chu rnon po dang bcas pas bkrus te / shing dang snam bus byi dor bya bas byi dor byed do // de tsam gyis kyang brtson 'grus rgyun mi gcod de / de'i 'og tu sman chen po'i khu bas bkrus te / ras phra mos byi dor bya bas byi dor byed do // byi dor byas te nor bu mching bu'i rigs dang bral nas vaiḍūrya zhes bya'o // rigs kyi bu de bzhin du de bzhin gshegs pas yongs su ma dag pa'i sems can gyi kham rig nas mi rtag pa dang / sdug bsngal ba dang / bdag med pa dang / mi sdug pa yid 'byung bar 'gyur ba'i gtam gyis 'khor ba la mngon par dga' ba'i sems can rnams yid 'byung bar byed / 'phags pa'i chos 'dul ba la 'jug par byed do // de tsam gyis de bzhin gshegs pa brtson 'grus rgyun mi gcod cing / de'i 'og tu stong pa nyid dang / mtshan ma med pa dang / smon pa med pa'i gtam gyis / de bzhin gshegs pa'i tshul khong du chud par byed do // de tsam gyis kyang de bzhin gshegs pa brtson 'grus rgyun mi gcod kyi / de'i 'og tu phyir mi ldog pa'i 'khor lo'i gtam dang / 'khor gsum yongs su dag pa'i gtam gyis sems can de dag de bzhin gshegs pa'i yul la 'dzud do // sems can rgyu dang / rang bzhin sna tshogs pa de dag mnyam du zhugs nas de bzhin gshegs pa'i chos nyid khong du chud pas sbyin gnas bla na med pa rnams zhes bya'o //

Likewise, O noble son, the Tathāgata, knowing the unpurified element of sentient beings, disillusioned those who are delight in samsara with talk of that engenders thoughts of impermanence, suffering, selflessness, and impurity, and causes them to take up the discipline of the noble Dharma. But the Tathāgata does not stop his work there. Afterwards he causes them to realize the leadership of the Tathāgata with talk of emptiness, signlessness, and desirelessness. But the Tathāgata does not stop his work there. Afterwards, he causes those sentient beings from all walks of life to enter the domain of the Tathāgata with talk of the irreversible wheel of Dharma and of the purity of the three spheres. They enter it and, having realized the reality of the Tathāgata, are called ‘unparalleled worthies.’”

myang 'das chen por /

*'o ma las zho dang zho las mar gsar de las zhun mar de
las mar gyi nying khu 'byung ngo // de bzhin du mdo sde
bcu gnyis las mdo'i sda dang mdo'i sde las shin tu rgyas
pa'i [24a] sde dang shin tu rgyas pa'i sde las shes rab kyi
pha rol du phyin pa dang shes rab kyi pha rol tu phyin pa
las yongs su mya ngan las 'das pa mar gyi mying khu lta
bu'i mdo sde 'byung ngo //*⁷³⁶

zhes dang / ston pa'i mdo rnams kyis⁷³⁷ rang 'grel mdo sde dgongs pa nges 'grel du /

*bcom ldan 'das kyi yul va ra na si'i trang srong smra ba ri dags kyi
nags su nyan thos kyi theg pa la yang dag par zhugs pa rnams la
'phags pa'i bden pa 4 rnam par bstan pas chos kyi 'khor lo ngo
mtshar rmad du byung ba / sngon lhar gyur pa 'am mir gyur pa
sus kyang chos dang mthun par ma bskor ba cig rab tu bskor te //
bcom ldan 'das kyis chos kyi 'khor lo bskor ba de yang bla na
mchis pa skabs mchis pa trang ba'i don rtsod pa'i gzhi'i gnas su
gyur pa lags la / bcom ldan 'das kyis chos rnams ngo bo nyid ma
mchis pa nyid la brtsams skye ba ma mchis pa dang 'gag pa ma
mchis pa dang gzod ma nas zhi ba dang rang bzhin gyis yongs su
mya ngan 'das pa las brtsams nas / theg pa chen po la zhugs pa
rnams la stong pa nyid smos pa'i rnam pas ches ngo mtshar rmad
du byung ba'i chos kyi 'khor lo gnyis pa bskor te // bcom ldan 'das
kyi chos kyi 'khor lo bskor ba de yang bla na mchis pa skabs
mchis pa trang ba'i don rtsod pa'i gzhi'i gnas su gyur pa lags kyis
//*

⁷³⁶ *Mahāparinirvāṇa sūtra, Bka' 'gyur (dpe bsdur ma), vol. 52, 515. See variant readings: rigs kyi bu 'di lta ste dper na ba las 'o ma 'byung ste / 'o ma las ni zho 'byung / zho las mar 'byung / mar las ni zhun mar 'byung / zhun mar las ni mar gyi snying po 'byung / mar gyi snying po zhes bya ba ni mchog dang phul du gyur pa ste / gang zhig gis 'thung na nad rnam pa sna tshogs 'byang bar 'gyur te / sman thams cad kyi nang du yang 'gro'o // rigs kyi bu sangs rgyas bcom ldan 'das kyang de dang 'dra ste / sangs rgyas las ni mdo sde bcu gnyis 'byung ngo // mdo sde bcu gnyis las ni mdo'i sde 'byung ngo // mdo'i sde las ni shin tu rgyas pa'i mdo sde 'byung ngo // shin tu rgyas pa'i mdo sde las ni shes rab kyi pha rol tu phyin pa 'byung ngo // shes rab kyi pha rol tu phyin pa las ni yongs su mya ngan las 'das pa chen po mar gyi snying po lta bu 'byung ngo //.*

⁷³⁷ Read: *kyi*.

The *Mahāparinirvāṇa sūtra* says:

“Yogurt comes from milk; from yogurt comes crème fraîche; from that pure butter; and from it comes ghee. Likewise, the collection of *sūtras* comes from the twelve sets of discourses; from the collection of *sūtras*, the vaipulya *sūtras*; from vaipulya *sūtras*, the *prajñāpāramitā*; and from the *prajñāpāramitā* comes the ghee-like *Mahāparinirvāṇa*.” [24a]

The teacher’s own commentary on his *sūtras*, the *Samdhinirmocana sūtra*, says:

“Initially, in Rṣivadana deer park in the region of Vārāṇasī, the Bhagavān turned the wondrous wheel of Dharma by teaching the four noble truths to those well-established in the *śrāvaka* vehicle. There were none whosoever, neither gods nor men, who had set in motion a wheel of Dharma similar to this. Yet that wheel of Dharma well turned by the Bhagavān had a superior, afforded an occasion, is interpretable, and provides grounds for debate. ‘Then the Bhagavān turned a greatly wondrous second wheel of Dharma by expounding the aspects of emptiness to those established in the Mahāyāna, beginning with the fact that phenomena have no essence, that they are unproduced, that they do not cease, that they are serene from the start, up to that they naturally rest in peace. Yet that wheel of Dharma well turned by the Bhagavān had a superior, afforded an occasion, is interpretable, and provides grounds for debate.

*bcom ldan 'das kyi chos rnams ngo bo nyid ma mchis pa nyid las brtsams
 skye ba ma mchis pa nyid dang 'gag pa ma mchis pa nyid dang gzod ma
 nas zhi ba nyid dang rang bzhin gyis mya ngan 'das pa nyid las brtsams
 nas theg pa thams cad la yang dag par zhugs pa rnams la legs par rnam
 par phye ba dang ldan pa shin tu ngo mtshar rmad du byung ba'i chos kyi
 'khor lo gsum pa bskor te // [24b] bcom ldan 'das kyis chos kyi 'khor lo
 bskor ba 'di ni bla na ma mchis pa skabs ma mchis pa nges pa'i don lags
 te rtsod pa'i gzhi'i gnas su gyur pa ma lags so // bcom ldan 'das chos
 rnams ngo bo nyid ma mchis pa nyid las brtams rang 4n gyis yongs su
 mya ngan 'das pa nyid la brtsams nas / bcom ldan 'das kyis nges pa'i don
 bstan pa 'di rigs kyi bu'am rigs kyi bu mo gang gis thos nas mos par bgyid
 pa dang yi ge 'trir rtsol ba dang / yi ge bris nas 'chang ba dang klog pa
 dang mchod pa dang yang dag par 'byed pa dang / lung nod⁷³⁸ pa dang
 kha ton bgyid pa dang / sems dpa' dang bsgom pa'i rnam pas sbyor bar
 bgyid pa des bsod nams ji tsam zhig bskyed par 'gyur ba lags / ces gsol ba
 dang / bcom ldan 'das kyis don dam yang dag 'phags / rigs kyi bu'am rigs
 kyi bu mo de ni bsod nams dpag tu med grangs med pa bskyed do // de'i
 dpe bya bar sla ba min gyi 'on kyang mdor bsdus te khyod la bshad par
 bya'o // don dam yang dag 'phags 'di lta ste sen mo'i rtse la gnas pa'i rdul
 gang yin pa de dag ni sa la gnas pa'i rdul rnams dang sgrun na rgya'i
 char yang nye bar mi 'gro zhing / stong gi cha dang 'bum gyi cha dang
 grangs dang cha dang bgrang ba dang dpe dang rgyur yang nye bar mi
 'gro'o // ba lang gi rjes kyi chu ni rgya mtsho chen po 4'i chu dang bsgrun
 na rgya'i char yang nye bar mi 'gro ba nas rgyu'i bar du nye bar mi 'gro'o
 //*

⁷³⁸ Read: *mnod*.

‘Then the Bhagavān turned an exceedingly wondrous third wheel of Dharma which differentiated well for those perfectly established in all vehicles, beginning with the fact that phenomena have no essence, that they are unproduced, that they do not cease, that they are serene from the start, up to that they naturally rest in peace. This wheel of Dharma well turned by the Bhagavān was peerless, afforded no occasion, was definitive, and provided no grounds for debate. ‘O Bhagavān, a noble son or noble daughter, hearing this, the Bhagavān’s definitive teaching—beginning with the fact that phenomena have no essence, up to that they naturally rest in peace—are inclined toward it, copy it down, memorize it, read it, venerate it, spread it, receive it and transmit it, reflect and apply themselves to its various meditations. How much merit do they generate thereby?’ The Bhagavān answered Paramārthasamudgata, ‘Those noble sons or noble daughters will generate immeasurable, innumerable merits thereby. It is not easy to provide an analogy for it, but I will explain it to you in brief. ‘Paramārthasamudgata, it is like this: If one compares the particles of earth on the tip of a fingernail to all the particles of earth in the earth, they will not even near a fraction of a fraction of a hundredth or even a thousandth part. They will not even near any number, any part, any approximation, or any comparison. If one compares the water in a cow’s hoofprint to the water of the four great oceans, it will not even near a fraction of a hundredth. There is no comparison at all.

*don dam yang dag 'phags de bzhin du ngas trang ba'i don
gyi mdo sde la mos pa nas bsgom pa'i rnam pa'i sbyor ba
byed pa'i bar gyi bsod nams gang bshad pa de ni*

‘Paramārthasamudgata, likewise if one compares the merits of those, who being inclined toward the *sūtra* collection of interpretable meaning, engage in their various meditations until they perfect them with the merits of those who, being inclined toward the *sūtra* collection of definitive meaning, engage in their various meditations until they perfectly accomplish them, it will not even near a fraction of a hundredth. There is no comparison at all.’” [25a]

nges pa'i don bstan pa la mos pa nas bsgom pa'i rnam pas
sbyor ba las yang dag par 'grub pa'i bar gyi bsod nams [25a]
'di dang bsgrun na brgya'i char yang nye bar mi 'gro ba nas
rgyu'i bar du yang nye bar mi 'gro'o⁷³⁹

zhes 'khor lo bar pa las tha ma khyad par rnam pa drug gis 'phags te / bla na yod pa
dang med pa'i dang / lung rigs kyis gnod pa'i go skabs

⁷³⁹ É. Lamotte, *Samdhinirmocana sūtra*, 85. See variant readings: bcom ldan 'das **kyis dang por** yul bha ra na sa'i **drang** srong smra ba ri dags kyi nags su nyan thos kyi theg pa la yang dag par zhugs pa rnams la 'phags pa'i bden pa **bzhi'i** rnam par bstan pas chos kyi 'khor lo ngo mtshar rmad du byung ba / **sngan** lhar gyur pa 'am / mir gyur pa sus kyang chos dang mthun par '**jig rten du** ma bskor ba cig **tu** rab tu bskor te / bcom ldan 'das **kyi** chos kyi 'khor lo bskor ba de '**ang** bla na mchis pa / skabs mchis pa / **drang** ba'i don rtsod pa'i gzhi'i gnas su gyur pa lags la / bcom ldan 'das kyis chos rnams **kyi** ngo bo nyid ma mchis pa nyid **las** brtsams / skye ba ma mchis pa dang / 'gag pa ma mchis pa dang / gzod ma nas zhi ba dang /rang bzhin gyis yongs su mya ngan las 'das pa **nyid** las brtsams nas theg pa chen po la **yang dag par** zhugs pa rnams la stong pa nyid smos pa'i rnam pas ches ngos mtshar rmad du byung ba'i chos kyi 'khor lo gnyis pa bskor te / bcom ldan 'das kyi chos kyi 'khor lo bskor ba de '**ang** bla na mchis pa / skabs mchis pa / **drang** ba'i don rtsod pa'i gzhi'i gnas su gyur pa lags **la** / bcom ldan 'das **kyis** chos rnams **kyi** ngo bo nyid ma mchis pa nyid las brtsams / skye ba ma mchis pa dang / 'gag pa ma mchis pa dang / gzod ma nas zhi ba dang / rang bzhin gyis **yongs su** mya ngan **las** 'das pa **nyid** las brtsams nas / theg pa thams cad la yang dag par zhugs pa rnams la legs par rnam par phye ba dang ldan pa / shin tu ngo mtshar rmad du byung ba'i chos kyi 'khor lo gsum pa bskor te / bcom ldan 'das **kyi** chos kyi 'khor lo bskor ba 'di ni bla na ma mchis pa / skabs ma mchis pa / nges pa'i don lags te / rtsod pa'i gzhi'i gnas su gyur pa ma lags so // bcom ldan 'das chos rnams **kyi** ngo bo nyid ma mchis pa nyid las brtsams / rang bzhin gyis yongs su mya ngan **las** 'das pa nyid **kyi bar las** brtsams nas / bcom ldan 'das kyis nges pa'i don bstan pa 'di rigs kyi **bu** '**am** / rigs kyi bu mo gang gis thos nas mos par byed pa dang / yi **ger** '**drir** rtsol ba dang / yi **ger** bris nas **kyang** 'chang ba dang / klog pa dang / mchod pa dang / yang dag par 'byed pa dang / lung nod pa dang / kha ton bgyid pa dang / sams pa dang / bsgom pa'i rnam pas sbyor bar bgyid pa **de** bsod nams ji tsam zhig **skyed** par 'gyur ba lags // **de skad** ces gsol **pa** dang / bcom ldan 'das kyis byang chub sams dpa' don dam yang dag 'phags la 'di skad ces bka' stsal to // don dam yang dag 'phags rigs kyi bu 'am / rigs kyi bu mo de ni bsod nams dpag tu med grangs med pa bskyed **de** / de'i dpe bya bar sla ba **ma yin mod kyi** / 'on kyang mdor bsodus te khyod la bshad par bya'o // don dam yang dag 'phags 'di lta ste **dper na** / sen mo'i rtse **mo** la gnas pa'i **sa'i** rdul gang dag yin pa de ni / sa la gnas pa'i rdul rnams dang **bsgrun** na / brgya'i char yang nye bar mi 'gro zhing stong gi cha dang / 'bum gyi cha dang / grangs dang / cha dang bgrang ba dang / dpe dang / rgyur yang nye bar mi 'gro'o // ba lang gi rjes kyi chu ni rgya mtsho chen po bzhi'i chu dang bsgrun na **brgya'i** char yang nye bar mi 'gro ba nas rgyu'i bar du '**ang** nye bar mi 'gro'o // don dam yang dag 'phags de bzhin du ngas **drang** ba'i don gyi mdo sde la mos pa **las** bsgom pa'i rnam **pas** sbyor **bar** byed pa'i bar gyi bsod nams gang bshad pa de ni nges pa'i don bstan pa la mos pa **las yang dag par grub pa nas** / bsgom pa'i rnam pas sbyor ba las yang dag par grub pa'i bar gyi bsod nams dang bsgrun na brgya'i char yang nye bar mi 'gro ba nas rgyu'i bar du '**ang** nye bar mi 'gro'o //

Thus the final wheel is superior to the middle one due to six distinct characteristics.

*yod pa dang med pa'i dang / trang⁷⁴⁰ don dang nges don gyi dang / rtsod gzhi yin
 pa dang / min pa'i dang / rnam par phye nas yin lugs gsal bar mi ston pa dang / ston pa'i
 dang / chos spyod kyi bsod nams sen mo'i rtse'i rdul dang sa gzhi byin gyi rdul lta bu'i
 khyad par dang drug gsungs la snying po'i sgrub byar 'bring dang phra ba'i gnyen po
 dang snying po sgras dngos su zin pa mi ston pa dang ston khyad par brgyad kyis 'phags
 so //*

*bla ma gong ma dag 'khor lo gsum po grangs bzhin du lhag pa tshul khrims dang
 ting nge 'dzin dang shes rab kyi bslab pa gsum mam spyod pa dang bsgom pa dang lta ba
 gsum rim par ston pa gtso che gsung ba mad de / rgyud blar /*

*gang phyir sbyin pas longs spyod dag ni sgrub byed cing //
 khrims kyis mtho ris bsgoms pas nyon mongs spong byed la //
 shes rab nyon mongs shes bya kun spong de yi phyir //
 'di mchog nyid de de yi rgyu ni 'di thos yin //⁷⁴¹*

*zhes te 'di thos zhes pa bka' tha ma 'di zhes pa'o // gal te bar pa'i gdul bya theg chen pa
 sha stag yin la tha ma'i gdul bya ni de lta min par mu stegs so skye nyan rang sogs sna
 tshogs yin pas bar pa mchog ste bar pa'i thad du theg chen la zhugs pa rnam la zhes
 dang tha ma'i thad du rang 4n sna tshogs kyi rgyu can nam theg pa thams cad la zhugs
 zhes pas so zhe na /*

⁷⁴⁰ Read: *drang*.

⁷⁴¹ *RGV*, 213, V: 5.

Because it differentiates: (1) between being with and without peer, (2) affording and not affording an occasion for vitiation by scripture and reason, (3) being definitive and interpretable, (4) providing and not providing grounds for debate, (5) clearly teaching and not clearly teaching the mode of being, and (6) says the merit of teaching and practicing Dharma are as different as are the particles of earth on a fingernail and the particles of earth in the earth. But the additional difference between (7) the middling and subtle remedies to that which obscures the *garbha*, and (8) between teaching and not teaching this explicitly brings the number to eight.

As prior gurus said three wheels principally teaches three sequential order number of higher ethical discipline, meditative concentration, and wisdom or practice, meditation, and view. When the *RGV* says:

“Just as generosity brings wealth, morality brings heaven, and meditation, the destruction of affliction, but wisdom brings disappearance of all afflicted emotions and knowables, and hearing this is its supreme cause.”

“hearing this” refers to this final period of teaching.

[Eliminating the potential objections:]⁷⁴² Isn’t the middle wheel superior because disciples of the middle period are strictly *mahāyānists*, whereas disciples of the final period are not such—instead being *tīrthikas*, ordinary beings, *śrāvakas*, *pratyekabuddhas*, and such—and aren’t those associated with the middle period called “those who dwell in the Mahāyāna,” and those associated with the final period called “those with a variety of natures” or “those who abide in all vehicles?”

⁷⁴² This is the title I have given to this section.

mdo de'i don ni bar pa'i gdul bya ni dge sbyong gi bslab pa med pa'i skya bo lta bu dang
/ gsum pa'i gdul bya ni theg pa 'og ma kun la zhugs pa'i theg chen gyi dge slong lta bu yin
te / dper na dus 'khor du /

3 las dge slong mchog yin zhing //
'bring ni dge tshul yin par brjod //
khyim gnas de [25b] las tha ma'o ⁷⁴³

zhes rab 'bring tha gsum gyi rdo rje slob dpon bshad pa'i dang po dang mthun no // *rang*
rang gi theg pa so so kho na la zhugs pa ni theg pa thams cad la zhugs pa zhes pa dang
'gal te gzhan gyi theg pa la ma zhugs pas so // *bka' tha ma'i gdul bya ni shin tu dag pa*
kho na yin te rnga bo che'i mdor

'od srung 'khor dag par gyis shig de nas rnga
bo che'i mdo bstan par bya'o zhes nas mu stegs
nyan rang theg pa la gsar zhugs thams cad
phyir dong ngo // *de nas 'od srung gis 'khor*
dag pa'i rang bzhin du gyur pas gsung bar zhu
⁷⁴⁴

zhes dang / sor phreng gi mdor

bde gshegs snying po ni byang sems stag rnams
la ston gyi gzhan la mi ston no ⁷⁴⁵

zhes so //

⁷⁴³ *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭīkā*, *Bka'* 'gyur (*dpe bsdur ma*), vol. 6, 893. See variant readings: *gsum las dge slong mchog yin zhing //* 'bring ni dge tshul **zhes bya ste** // *khyim gnas de las tha ma'o*.

⁷⁴⁴ *Ārya-mahābherihārakapariivarta-nāma-mahāyāna-sūtra*, *Bka'* 'gyur (*dpe bsdur ma*), vol. 63, 240-42.

⁷⁴⁵ *Ārya-aṅgulimālīya-nāma-mahāyāna-sūtra*, *Bka'* 'gyur (*dpe bsdur ma*), vol. 62, 405. See variant readings: *byang chub sems dpa' stag de dag la nga de bzhin gshegs pa'i snying po ston gyi / gzhan la mi ston to //*.

[Reply:] The point of the *sūtra* is that disciples of the middle period were like laypeople lacking *śrāmaṇa* training, whereas disciples of the third period were like monks of the Mahāyāna who abide in each of the lower *yānas*. They are like the first of the three vajra preceptors—superior, intermediate, and inferior—explained, for example, in the *Kālacakra*:

“Among the three, a bhikṣu is best;
a *śrāmaṇa* is said to be middling;
a layman is lesser than those. [25b]

Each abiding in their respective vehicles alone goes against saying that they abide in every vehicle, because they do not abide in another’s vehicle. Disciples of the final period of teaching are only the utterly pure. The *Mahābherīhāraka sūtra* says:

“ ‘O Kaśyapa, cleanse the retinue, and thereafter I will teach the Mahābherīhāraka,’ he turned out all who had recently entered the vehicles of *tīrthikas*, *śrāvakas*, and pratyekabuddhas. Then, when the retinue had been made clean, Kaśyapa requested the teaching.”

And the *Angulimala sūtra* says:

“As for the *sugatagarbha*, teach it only to bodhisattvas; do not teach it to others.”

gal te ting nge 'dzin rgyal por /

stong pa bde bar gshegs pas bstan pa gang //
nges don mdo sde dag gi bye brag phyed //
gang la sems can gang zag skyes bu bstan //
*chos de thams cad trang ba'i don du shes //*⁷⁴⁶

*zhes pas bka' bar pa nges don dang tha ma trang*⁷⁴⁷ *don du ma bstan nam zhe na /* *nyi shu*
par

gzugs sogs skye de yod par ni //
des 'dul ba'i skye bo la //
*dgongs pa'i dbang gis gsungs pa ste //*⁷⁴⁸

zhes pa'i don la gzugs sogs yod par ston pa bka' dang po la ltos nas thams cad stong par
ston pa bar pa nges don yin pa chos nyid gnyug ma yang don la med par ston pa bka' bar
pa la ltos nas chos can rnam don la med pa dang / chos nyid don la yod pa rtag brtan
sogs su ston pa tha ma nges don yin te /

⁷⁴⁶ *Ārya-sarvadharmasvabhā vasamatā vipajñcita-samādhirāja-nāma-mahāyāna-sūtra*, *Bka'* 'gyur (*dpe bsdur ma*), vol.55, 49. See variant readings: *stong pa bde bar gshegs pas bshad pa* **ltar** // *nges don mdo sde dag gi bye brag* **shes** // *gang* **las** *sems can gang zag skyes bu bstan //* *chos de thams cad* **drang** *ba'i don du shes //*.

⁷⁴⁷ Reads: *drang*.

⁷⁴⁸ This is a quotation of the *Vimśatikākārikā*, *Bstan 'gyur (dpe bsdur ma)*, vol.79, 9. See variant readings: *gzugs sogs skye* **mched** *yod par ni //* *des 'dul* **ba yi** *skye bo la //* *dgongs pa'i dbang gis gsungs pa ste //*.

[Eliminating the potential objections:]⁷⁴⁹ Doesn't the *Samadhirāja sūtra* teach that the middle period teachings are of definitive meaning and that the final period teachings are of interpretable meaning when it says:

“Those in which the Sugata taught emptiness
are *sūtras* to be set apart as definitive and interpretative;
Those in which sentient beings, persons, and creatures are taught
all of those dharmas know to be interpretable?”

[Reply:] Consider the meaning of the passage from the *Viṃśatikā* that says:

“ ‘Form and such are produced and exist’
are taught for beings to be tamed
with an underlying intention.”

In view of the first period teaching, which teaches that form and such exist, the middle period teachings, which teach that everything is empty, are definitive. In view of the middle period teachings, which teaches that the natural reality, too, does not really exist, the final period teaching, which teaches that dharmas do not really exist and that *dharmatā* really does exist, is permanent, stable, and so on, is definitive.

⁷⁴⁹ This is the title I have given to this section.

rnga bo che chen po'i mdor /

stong pa nyid gang ci ston pa'i mdo sde de thams cad
ni dgongs pa can du rig par bya la bla na med pa'i mdo
sde 'di lta bu ni dgongs pa can min par rig par bya'o⁷⁵⁰

zhes dang / myang 'das chen po'i bam po drug pa'i bzhi [26a] gsum song bar /

dge slong rnam ni chos rnam pa bzhi la gnas par bgyi'o
// bzhi gang zhe na chos la gnas kyi gang zag la mi gnas
pa dang / don la gnas kyi tshig la mi gnas pa dang / ye
shes la gnas kyi rnam shes la mi gnas pa dang / nges pa'i
don la gnas gyi kri ba'i don la don la mi gnas pa'o // de
la chos la gnas zhes bya ba ni de bzhin gshegs pa yongs
su mya ngan las 'das pa'o // sangs rgyas rnam kyi chos
ni chos rnam kyi chos nyid do // chos nyid ces bya ba ni
de bzhin gshegs pa rtag pa mi 'gyur ba'o /⁷⁵¹

gang zag la mi gnas pa zhes bya ba'i nyan thos so // nyan
thos ni 'dus byas mi rtag pa'o // de 4n gshegs pa ni rtag
pa'o //⁷⁵²

⁷⁵⁰ *Ārya-mahābherīhārakaparivarta-nāma-mahāyāna-sūtra*, Bka' 'gyur (dpe bsdur ma), vol. 63, 281-82. See variant readings: stong pa nyid **ston pa** gang ci **yang rung ba** de thams cad ni dgongs pa can du rig par bya la / bla na med pa'i mdo 'di lta bu **'di dag** ni dgongs pa can **ma yin** par rig par bya'o //.

⁷⁵¹ *Mahāparinirvāṇa sūtra*, Bka' 'gyur (dpe bsdur ma), vol. 52, 224-25. See variant readings: dge slong rnam ni chos rnam pa bzhi **po** la gnas par bgyi'o // bzhi gang zhe na / chos la gnas kyi gang zag la mi gnas pa dang / don la gnas kyi tshig la mi gnas pa dang / ye shes la gans kyi rnam **par shes pa** la mi gnas pa dang / nges pa'i don la gnas **kyi bkri** ba'i don la mi gnas **pa ste** / **chos rnam pa bzhi po** 'di rtogs par **bgyi ba lags kyi / skyes bu rnam pa bzhi po ni ma lags so** // **bcom ldan 'das kyis bka' stsal pa / rigs kyi bu** chos la gnas zhes bya ba ni / de bzhin gshegs pa yongs su mya ngan las **'da' ba chen po'o** // sangs rgyas kyi chos ni chos rnam kyi chos nyid do // chos nyid ces bya ba ni de bzhin gshegs pa'o //.

⁷⁵² *Mahāparinirvāṇa sūtra*, Bka' 'gyur (dpe bsdur ma), vol. 52, 226. See variant readings: gang zag la mi gnas zhes bya **ba ni** nyan thos **la bya'o** // **chos nyid ces bya ba ni de bzhin gshegs pa'o** // nyan thos **zhes bya ba ni** 'dus byas **so** // de bzhin gshegs pa ni rtag pa'o //.

The *Mahābherīhāraka sūtra* says:

“Each and every *sūtra* that teaches emptiness ought to be understood as having an underlying intention, but unsurpassed *sūtras* such as this ought to be understood as having no underlying intention.”
[26a]

And sixth book of *Mahāparinirvāṇa sūtra* says:

“Bhikṣus should rely on four Dharmas. What are these four? Rely on the Dharma, but not on the person; rely on the meaning, but not on the words; rely on wisdom, but not on consciousness; rely on the definitive, but not on the interpretive. ‘To rely on the Dharma’ is to rely on the *mahāparinirvāṇa* of the Tathāgata. The Dharma of the buddhas is the *dharmatā* of dharmas. ‘*Dharmatā*’ is the permanent and unchanging Tathāgata. ‘To not rely on the person’ refers to the *śrāvaka*. *Śrāvaka* means the impermanence of compounded phenomena. The Tathāgata is permanent.

*don la gnas kyi tshig la mi gnas pa zhes bya ba ni don ni
mngon par rtogs pa'o // de ni de bzhin gshegs pa rtag tu gnas
pa mi 'gyur mi 'pho ba'o //*⁷⁵³

*ye shes la gnas kyi rnam shes la mi gnas zhes pa'i ye shes ni
de bzhin gshegs pa'o // nyan thos gang zhig de 4n gshegs pa'i
yon tan la mi mkhas pa de ni rnam par shes pa zhes bya ste
gnas bar mi bya'o // gang zhig de bzhin gshegs pa chos kyi
skur shes na de ni yang dag pa'i ye shes yin te*⁷⁵⁴

zhes dang /

*nges pa'i don la gnas kyi kri ba'i don la mi gnas pa ni gang
zhig de 4n gshegs pa mi rtag pa 'gyur zhing 'pho ba'o zhes
bya ba ni bkri ba'i don no // gang zhig de bzhin gshegs pa
rtag pa mi 'gyur zhing mi 'pho ba'o // zhes smra ba ni nges
pa'i don ces bya'o //*⁷⁵⁵

zhes sogs dang /

⁷⁵³ *Mahāparinirvāṇa sūtra, Bka' 'gyur (dpe bsdur ma), vol. 52, 226. See variant readings:
don la gnas kyi tshig la mi gnas zhes bya ba gang zhe na / don ni don mngon par rtogs pa'o
// mngon par rtogs pa'i don zhes bya ba ni mi zhum pa'o // mi zhum pa ni phun sum
tshogs pa'o // phun sum tshogs pa'i don ni de bzhin gshegs pa rtag tu gnas pa mi 'gyur mi
'pho ba'o //.*

⁷⁵⁴ *Mahāparinirvāṇa sūtra, Bka' 'gyur (dpe bsdur ma), vol. 52, 227. See variant readings:
ye shes la gnas kyi rnam par shes pa la mi gnas zhes bya ba gang zhe na / ye shes ni de
bzhin gshegs pa'o // nyan thos pa gang zhig de bzhin gshegs pa'i yon tan la shin tu mi gnas
pa de ni rnam par shes pa zhes bya ste / gnas par mi bya'o // gang zhig de bzhin gshegs pa
nyid chos kyi skur shes na de ni yang dag pa'i ye shes yin te / de la ni gnas par bya'o //.*

⁷⁵⁵ *Mahāparinirvāṇa sūtra, Bka' 'gyur (dpe bsdur ma), vol. 52, 229. See variant readings:
gang zhig de bzhin gshegs pa ni mi rtag go // 'gyur zhing 'pho ba'o zhes smra ba ni bkri
ba'i don to // gang zhig de bzhin gshegs pa ni rtag pa'o // mi 'gyur mi 'pho ba'o zhes smra
ba ni nges pa'i don ces bya'o //.*

‘To rely on the meaning, but not on the words’ is to clearly understand the meaning—that is, to forever rely on the Tathāgata unceasingly without wavering. The ‘wisdom’ in ‘rely on wisdom, but not on consciousness’ is the Tathāgata. Any *śrāvaka* who does not understand the quality of the Tathāgata is referred to as ‘consciousness,’ and is not to be relied upon. Any who know the *dharmakāya* of the Tathāgata, they are pure wisdom.”

And:

“To rely on the definitive, but not on the interpretable is that when someone says that the Tathāgata is impermanent and wavers, it is interpretable. When someone says that the Tathāgata is permanent, unchanging, and unwavering, it is definitive.”

*mdo sde gang dag las thams cad gdung ba can / thams
cad mi rtag pa / thams cad sdug bsngal ba / thams cad
stong pa / thams cad bdag med pa'o // [26b] zhes gsungs
pa ni bkri ba'i don ces bya'o // de ci'i phyir zhe na don de
dag mi shes pas 'gro ba mang po 'tshams med pa'i sems
can dmyal bar lung bar byed pa'i phyir ro //*⁷⁵⁶

*zhes so / 'dis ni rgyud bla'i don rtag brtan sogs sgra sbyar ba tsam yin gyi don la mi gnas
par smra ba la gnod cing gdul bya'i mar 'tren⁷⁵⁷ mi 'thad pas soms shigs shes ldan dag //
de ltar bka' bar pa ni dngos 'dzin lta ba'i gnyen por rnam par ma phye bar chos thams
cad phyogs gcig tu rang bzhin dang mtshan nyid dang ngo bo nyid rnams med pa dang
stong pa bdag med du ston pas bka' bar pa mtshan nyid med pa dang stong pa smros pa'i
chos 'khor ni mtshan nyid dang gnyen po la ldems dgongs dang don gzhan la dgongs pa'i
trang⁷⁵⁸ don dgongs pa can yin la tha ma ni yin lugs ltar ngo bo nyid gsum sogs su rnam
par phye nas ston pas de las zlog pa yin te /*

⁷⁵⁶ *Mahāparinirvāṇa sūtra, Bka' 'gyur (dpe bsdur ma), vol. 52, 229-30. See variant readings: **bkri ba'i don la mi gnas pa gang zhe na / bkri ba'i don ni** mdo sde dag las thams cad gdung ba can / thams cad mi rtag pa / thams cad sdug bsngal ba / thams cad stong pa / thams cad bdag med pa'o // zhes gsungs pa ni bkri ba'i don ces bya'o // de ci'i phyir zhe na / don de dag mi shes **pa** 'gro ba mang po **mtshams** med pa'i sems can dmyal bar lung bar byed pa'i phyir ro //.*

⁷⁵⁷ Read: 'dren.

⁷⁵⁸ Read: drang.

And:

“Whatever *sūtras* say, ‘All acts are tormented, everything is impermanent, everything is miserable, everything is empty, everything is selfless’ are interpretable. Why is that? Because due to not knowing those many wanderers—sentient beings beyond reckoning—plummet into hell.” [26b]

These damage the position of those who say that the meaning of the *RGV*—permanent, stable, and such—are merely talk, but not meanings to be relied upon. O wise one, consider this, because it is unacceptable to mislead students.

Therefore, the middle period teachings taught—as an antidote to the view that grasps at actuals—that every single thing without exception lacks nature, characteristics, and essence, and are empty and without self. So the middle period teachings, the dharma wheel which taught signlessness and emptiness, has an underlying intention, leading one meaning to another as an antidote to signs. But the final period is the opposite, as it teaches things just as they are with good discrimination via the three natures, and such.

sher phyin lnga brgya par /

*gang yang bcom ldan 'das kyi gzugs rang bzhin med pa dang
'gag pa med pa dang gzod ma nas zhi ba dang rang bzhin gyis
mya ngan las 'das par bstan pa gang yin pa de ni dgongs pa
ma yin pa dgongs pa can ma yin pa sgra ji bzhin pa'o zhes
smra ba de dag ni phyi rol pa las kyang phyi rol pa so so skye
bo'i phyogs la brten pa'o zhes nga smra'o // de bzhin du tshor
ba dang*⁷⁵⁹

zhes sogs dang / mdo sde dgongs 'grel du /

*don dam yang dag 'phags 'di la de bzhin gzhegs pa ni ngo bo
nyid rnam pa gsum po 'di dag nyid la dgongs nas trang ba'i
don gyis mdo brjod pa'i rnam pa 'di lta ste / chos thams cad ni
ma skyes pa ma 'gags pa gzod ma nas zhi ba rang bzhin gyis
mya ngan las 'das pa'o zhes [27a] ston to /*⁷⁶⁰

zhes dang / 'di lta'i mdo la sgra ji bzhin du zhen na mtshan mar lta ba sogs lta ngan nyer

brgyad 'byung ste /

⁷⁵⁹ Ārya-pañcaśatikā-prajñāpāramitā, Bka' 'gyur (dpe bsdur ma), vol.34, 284. See variant readings: **rab** 'byor gang yang bcom ldan 'das kyi gzugs rang bzhin med pa dang / **skye ba med pa dang** / 'gags pa med pa dang / **gdod** ma nas zhi ba dang / rang bzhin gyis **yongs su** mya ngan las 'das par bstan pa gang yin pa 'i bstan pa de **thams cad ni ldem por** dgongs pa ma yin pa dgongs pa ma yin pa **ste** / sgra ji bzhin **pa nyid du shes par bya'o zhes de skad** smra **na** de ni phyi rol **pas** kyang phyi rol so **so'i** skye bo'i phyogs la **gnas pa ste / log par lta ba'o** zhes nga smra'o //.

⁷⁶⁰ É. Lamotte, Samdhinirmocana sūtra, 75. See variant readings: don dam yang dag 'phags 'di la de bzhin gshegs pa ni ngo bo nyid **med pa nyid** rnam pa gsum po **de** dag nyid **las** dgongs nas **drang** ba'i don **gyi** mdo brjod pa'i rnam **pas** 'di lta ste / chos thams cad **ngo bon yid med pa / chos thams cad** ma skyes pa / ma 'gags pa / gzod ma nas zhi ba / rang bzhin gyis **yongs su** mya ngan las 'das pa'o zhes chos ston to /.

The *Pañcaśatikaprajñāpāramitā* says:

“Regarding those who assert that whenever the Bhagavān taught form to be naturally absent, unceasing, primordially at peace, and naturally nirvana, he did so without ulterior intention, and that those teachings are literal and without underlying intention, I say that they are even more outsiders than the outsiders, residing among the masses. Likewise with regard to feeling, ...”

The *Samdhinirmocana sūtra* says:

“Paramārthasamudgata, intending just these three types of essencelessness, I set forth that *sūtra* with an interpretable meaning in this way: All dharmas are unproduced, unceasing, primordially at peace, and naturally nirvana.” [27a]

If one takes the *sūtra* to be literal in this way it will give rise to the twenty eight bad views, such as the view of signs.

dgongs 'grel du /

*nga'i dgongs te gsungs pa yang dag pa ji lta ba bzhin du mi
shes te chos la mos kyang chos 'di dag thams cad ni ngo bo
nyid med pa nyid chos 'di dag thams cad ni ma skyes pa nyid
ma 'gags pa nyid gzod ma nas zhi ba nyid rang bzhin gyis
yongs su mya ngan las 'das pa nyid yin no zhes chos la sgra ji
bzhin gyi don du mngon par zhen nas / de dag gzhi de las chos
thams cad la med par lta ba dang / mtshan nyid med par lta
bar 'gyur te / med par lta ba dang mtshan nyid med par lta bar
gyur nas tham⁷⁶¹ cad la mtshan nyid thams cad kyi skur te /
chos rnams kyi kun du⁷⁶² brtags pa'i mtshan nyid la skur to //
chos rnams kyi gzhan gyi dbang gi mtshan nyid dang yongs su
gurb pa'i mtshan nyid la 'ang skur to //⁷⁶³*

zhes sogs dang /

⁷⁶¹ Read: *thams*.

⁷⁶² Read: *tu*.

⁷⁶³ É. Lamotte, *Samdhinirmocana sūtra*, 77. See variant readings: *nga'i dgongs te bshad pa zab mo* yang dag pa ji lta ba bzhin mi shes te / chos de la mos kyang chos 'di dag thams cad ni ngo bo nyid med pa **kho na yin no** // chos 'di dag thams cad ni ma skyes pa **kho na'o** // ma 'gags pa **kho na'o** // gzod ma nas zhi ba **kho na'o** // rang bzhin gyis yongs su mya ngan las 'das pa **kho na'o** zhes chos **kyi don la** sgra ji bzhin **kho nar** mngon par zhen **par byed de** / de dag gzhi **des na** chos thams cad la med par lta ba dang / mtshan nyid med par lta **ba 'thob par** 'gyur te / med par lta ba dang / mtshan nyid med par lta **ba thob nas kyang** thams cad la mtshan nyid **thams cad kyis** skur **pa 'debs** te / chos rnams kyi kun brtags pa'i mtshan nyid la skur **pa 'debs** / chos rnams kyi gzhan gyi dbang gi mtshan nyid dang / yongs su grub pa'i mtshan nyid **la ang** skur **pa 'debs so** //.

The *Samdhinirmocana sūtra* also says:

“They do not understand the excellent teaching, just as it is, as I have intended it. Though they believe in the Dharma, because they strongly hold to the literal meaning of the Dharma, saying ‘All these dharmas are essenceless; all of these dharmas are unproduced, unceasing, are primordially at peace, and naturally nirvana,’ on that basis they come to view all dharmas as nonexistent and as without characteristics. Having assumed the view of nonexistence and of absence of characteristics, they deprecate the characteristics of everything; they deprecate the imputational characteristic; they deprecate the characteristic of dependency and the characteristic of perfect accomplishment, as well.”

theg chen la dad pa bsgom pa'i mdor /

*byang chub sems dpa' sgra ji bzhin du tshul bzhin min par chos
rab tu rnam par 'byed pa la yang dag min pa'i lta ba nyi shu
rtsa brgyad 'byung ste / gang zhe na mtshan mar lta ba dang
brtags pa la skur pa 'debs pa'i lta ba dang kun du rtog pa la
skur pa 'debs pa'i lta ba dang*⁷⁶⁴

zhes sogs dang / sor phreng la phan pa'i mdor

*btsun pa gang po ni / sbrang bu'i spyad pa spyod de chos kyi
gtam ston mi shes so / sbrang bu yang zi zi zhes sgra 'byin shes
kyi sbrang bu ltar blun po khyod cang ma zer cig // gang po de
bzhin gshegs pa'i ldem pa'i ngag mi shes pas bdag med pa la
chos su sems pa ni gti mug gi chos kyi mar me'i nang du phye
ma leb ltar lhung ngo*⁷⁶⁵

zhes dang / [27b]

*btsun pa 'jam dpal ni sbrang bu'i spyad pa spyod de stong pa
dang mi stong pa'i don de kho na mi shes so / gcer bu pa yang
thams cad stong par bsgom ste gcer bu pa'i sbrang ma khyod
cang ma zer cig //*⁷⁶⁶

⁷⁶⁴ *Ārya-mahāyānaprasādaprabhāvanā-nāma-mahāyāna-sūtra*, Bka' 'gyur (dpe bsdur ma), vol.57, 45. See variant readings: **rigs kyi bu** 'di ltar byang chub sems dpa' sgra ji bzhin du tshul bzhin **ma yin** par chos rab tu rnam par 'byed pa la yang dag **pa ma yin** pa'i lta ba nyi shu rtsa brgyad 'byung **ngo** // 'di lta ste / mtshan mar lta ba dang / **lta ba la lta ba ma yin par lta ba dang** / **tha snyad** la skur pa 'debs pa'i lta ba dang / kun **nas nyon mongs** pa la skur pa 'debs pa'i lta ba dang /.

⁷⁶⁵ *Ārya-aṅgulimālīya-nāma-mahāyāna-sūtra*, Bka' 'gyur (dpe bsdur ma), vol.62, 403. See variant readings: kye ma btsun pa gang po khyod ni sbrang bu'i spyad pa spyod de / chos kyi gtan ston mi shes so // sbrang bu yang zi zi zhes sgra 'byin shes kyi / sbrang bu ltar blun po khyod cang ma zer cig // gang po de bzhin gshegs pa'i ldem **po** ngag mi shes pas bdag med pa la chos su sems pa ni gti mug gi chos kyi mar me'i nang du phye ma leb ltar lhung ngo //.

⁷⁶⁶ *Ibid.*, 423.

The *Mahāyanaprasādaprabhāva sūtra* says:

“When a bodhisattva incorrectly classifies Dharma as being literal, he gives rise to the twenty eight improper views. Which are they? The view of signs, a view that deprecates analysis, a view that deprecates the imputed, and ...”

And the *Āṅgulimāla sūtra* says:

“As for venerable Pūrṇa, he does the work of bees. He does not know how to teach Dharma lessons. Knowing that bees go “buzz, buzz,” you, foolish like a bee, say nothing at all. Pūrṇa, not understanding the enigmatic speech of the Tathāgata, considers selflessness to be Dharma, and falls into ignorance, like a moth into a flame.” [27b]

And:

“As for venerable Mañjuśrī, he does the work of bees. He does not know precisely the meaning of empty and non-empty. Even Nigrantha meditates everything as empty. You Nigrantha bee, say nothing at all.”

ces gang po dang 'jam dpal la smra ba ltar mdzad kyang bka' bar pa'i dngos
 bstan chos rnams rang bzhin med pa dang stong pa bdag med la nges don sgra ji bzhin
 par zhen pa'i don la sangs rgyas yod pa min te yod med spros pa dang bral bas so zhes
 bzhed pa'i snang med dbu ma par rlom zhing sangs rgyas dang shes pa gang yin la 'dus
 byas kyi⁷⁶⁷ khyab snyam pa dngos smra ba 'i skya tri⁷⁶⁸ ma sangs pas sangs rgyas nam
 mkha' ltar ma khyab // khyad par sems can la chos nyid du mi bzhugs te / sangs rgyas ni
 rgyu rkyen tshad med pas bskyed dgos / sangs rgyas kyi yon tan gang yin thams cad 'dus
 byas yin no zhes bzhed pa rnams tshar bcad cing de dag la gdams pa yin no //

gzhan yang gong du brjod pa'i lung rigs 'di rnam⁷⁶⁹ kyis / mkhas pa 'ga' (mkhan
 chen smra mgon sogs)⁷⁷⁰ yar

'dir ni chos rnams ngo bo nyid med dang //
 ma skyes ma 'gags gzod nas zhi ba dang //
 rang bzhin yongs su mya ngan 'das pa dang //
 bden pa'i rang bzhin med par bstan pa 'di //
 'ga' yi gzhung dang cung zad mi mthun zhing //
 khyed kyi bzhed dang kun nas 'gal na yang //
 sa chen brnyes pa'i 'phags pa klu sgrub lugs //
 a ray de ba'i bzhed pa de nyid de //
 sangs rgyas skyangs⁷⁷¹ dang zla ba grags pa dang //
 legs ldan 'byed la sogs pa'ang 'di nyid bzhed //
 jo bo chen pos bstan pa'i snying por bshad //
 srol 'byed chen po blo ldan shes rab dang //

⁷⁶⁷ Read: *kyis*.

⁷⁶⁸ Read: *dri*.

⁷⁶⁹ Read: *rnams*.

⁷⁷⁰ Not located.

⁷⁷¹ Read: *bskyangs*.

Though spoken thusly to Mañjuśrī and Pūrṇa, but they were advice given to refute those who hold the actual middle period teaching that dharmas are without nature, are empty, and selfless to be literally definitive; to refute conceited appearanceless Madhyamikas who assert that there is no existent Buddha, as he is free from proliferation of exists and does not exist; to refute those who consider whatever is Buddha or consciousness to be coextensive with being compounded, that the Buddha does not pervade like sky due to cleansing the taint of asserting actual things, in particular that sentient beings are not imbued with *dharmatā*, and that buddhas are necessarily produced from limitless causes and conditions, and that whatever are Buddha qualities are all compounded.

Furthermore, the above-mentioned scriptural reasonings also refute the assertions of some scholars (such as Mkhan chen Smra mgon)⁷⁷² who say:

“Even if this teaching herein that dharmas are essenceless, unproduced, unceasing, primordially at peace, naturally passed into nirvana, and without true nature are not the least in keeping with the texts of some, and completely contradicts your assertion, it is precisely what is expounded in the system of Ārya Nāgārjuna and of Āryadeva which Sachen received, and is moreover precisely what Buddhapālita, Candrakīrti, Bhāviveka, and such taught; It is said to be the essence of what great Dīpaṃkara Śrījñāna taught; As the great trailblazer Blo lden shes rab, and the matchless sun like Sa Paṇ and Bu ston taught in this way, then given that the intelligent teach thusly, you have served to the teaching.” [28a]

⁷⁷² Remain in unidentified.

sngon med nyi ma sa bu rnam gnyis kyang //
tshul 'di bzhed pas blo mig dag rnams kyi //
*'di ltar bshad na bstan la bya [28a] ba byas //*⁷⁷³

*zhes bzhed pa 'ang tshar gcad*⁷⁷⁴ *pa yin la spyir ston pa'i bka' dang mthun pa nyid bstan*
pa'i bya ba ste /

gang phyir rgyal las ches mkhas 'ga' yang 'jig
*rten 'di na yod min te*⁷⁷⁵

zhes sogs kyi phyir ro // des na bka' bar pa chos thams cad rang stong dang ngo bo nyid
med par bstan pa dgongs pa can yin la dgongs gzhi chos thams cad kyi stong gzhi yang
dag pa'i mtha' de bzhin nyid de stong bya brtags chos 'dus byas thams cad kyi stong pa la
*dgongs / dgos pa rtags*⁷⁷⁶ *chos dngos 'dzin gyi lta ba gzhom phyir yin / dngos la gnod*
byed de la sgra ji bzhin du zhen na lta log nyer brgyad 'byung ba dang / rang nyid sems
can dmyal bar skye la gzhan chos 'dod pa rnams phung bar byed pa dang bde gshegs
snying po med na chad ltar thal ba'i nyes pa rnams kyis reg te / rgyud blar /

sprin dang rmi lam sgyu bzhin de dang der //
*shes bya thams cad rnam kun stong pa zhes //*⁷⁷⁷

gsungs nas zhes dang /

⁷⁷³ Not located.

⁷⁷⁴ Read: *bcad*.

⁷⁷⁵ *RGV*, 215, V: 19. See variant readings: *gang phyir rgyal las ches mkhas 'ga' yang 'jig rten 'di na yod min te //*.

⁷⁷⁶ Read: *brtags*.

⁷⁷⁷ *RGV*, 151, I: 156a-b.

But in general, what accords with the word of the Teacher is an act of teaching, because:

“There is none more wise than the Jina in this world.”

Therefore, regarding the fact that the second period teaching that all dharmas are self-empty and essenceless has an underlying intention, [Buddha] intended the basis of all dharmas being empty to be the basis of the intention, the suchness that is the limit of reality to be what makes them empty, and that all compounded things are empty being imagined things. His motive was to eliminate views grasping at imagined things as a real. That contradiction of the surface reading means that if one takes [the middle period teachings] to be literal it leads to the negative consequences of the appearance of the twenty-eight types of wrong views, oneself being born as a hell-being, and others, desiring Dharma, being brought to ruin, and the faults of nihilistic view will be occurred if there is no *sugatagarbha*. For the *RGV* says, beginning with:

“Everything, always, and in every way is to be known as empty, like a cloud, a dream, an illusion.”

yang dag mtha' ni 'dus byas kyi //
rnam pa thams cad dben pa te //
nyon mong las dang rnam smin don //
sprin la sogs pa bzhin du brjod /⁷⁷⁸

ces dang / dbu ma rtsa bar /

rgyal ba rnams kyis stong pa nyid //
lta kun nges par 'byin par gsung //
gang dag stong pa nyid lta ba //
de dag sgrub du med par gsungs //⁷⁷⁹

zhes so // ngo bo nyid med par bstan pa'i dgongs gzhi byin⁷⁸⁰ sngar dang 'tra⁷⁸¹ la khyad
par rang bzhin gsum gyi ngo bo nyid med pa gsum te / kun brtags mtshan nyid ngo bo
nyid med pa / gzhan dbang skye ba ngo bo nyid med pa / yongs grub don dam pa dngos
po 'i ngo bo nyid med pa ste / sum cu par /

ngo bo nyid ni rnam gsum gyi //
ngo bo nyid med rnam gsum la //
dgongs nas chos rnams thams cad ni //
ngo bo nyid med bstan pa yin //⁷⁸²

zhes dang /

⁷⁷⁸ RGV, 153, I: 58. See variant readings: yang dag mtha' ni 'dus byas kyi // rnam pa thams cad dben pa **te** // nyon mong las dang rnam smin don // sprin la sogs pa bzhin du brjod //.

⁷⁷⁹ *Mūlamadhyamakakārikā* in Ye Shaoyong, *Zhong lun song: Fan Zang Han he jiao, dao du, yi zhu* (Shanghai: Zhong xi shu ju, 2011), 214, XIII: 8. Variant reading: rgyal ba rnams kyis stong **nyid ni** // lta kun nges par 'byin **bar gsungs** // gang dag stong pa nyid lta ba // de dag **bsgrub tu** med par gsungs //.

⁷⁸⁰ Read: byings.

⁷⁸¹ Read: 'dra.

⁷⁸² *Triṃśīkākārikā*, *Bstan 'gyur (dpe bsdur ma)*, vol.77, 5. See variant readings: ngo bon yid ni rnam gsum **gyis** // ngo bo nyid med rnam gsum la // dgongs nas chos rnams thams cad **kyi** // ngo bo nyid med bstan pa yin //.

And:

“The pure expanse is secluded
from every compounded thing,
so the fruition of acts and affliction
are said to be like clouds and
such.”

And the *Madhyamakakārikā* says:

“The conquerors teach
emptiness to remove all views.
But those for whom emptiness
is a view are called incurable.”

The principle intention underlying the teaching of essencelessness is as before, three essencelessnesses related to the three distinct natures— characteristic essencelessness of imputation, production essencelessness of dependency, and actual essencelessness of ultimate reality. For the *Triṃśatika* says:

“Intending three types of essencelessness
for the three types of essence,
all dharmas are taught to be essenceless.”
[28b]

mdo sde dgongs 'grel las /

*chos rnams ngo bo nyid med chos rnams ma skyes dang // [28b]
chos rnams ma 'gags chos rnams gzod nas zhi ba dang //
chos rnams thams cad rang bzhin mya ngan 'das par ni //
dgongs pa med par mkhas pa su zhig smra bar 'gyur //
mtshan nyid ngo bo nyid med skye ba ngo bo nyid med dang //
don dam ngo bo nyid med do zhes ngas bshad te //
'di la mkhas pa su dag dgongs pa shes pa ni //
rab tu nyams pa'i lam du de mi 'gro //
kun gyi rnam par dag pa'i lam ni 'di yin te // ⁷⁸³*

zhes so //

*chos rnams ngo bo nyid gsum sogs su rnam par phye ba'i lta ba ni rab tu nyams
pa'i lam chad lta dang dngos smrar mi 'gyur bar rnam par dag pa'i lam snang bcas dbu
mar 'gyur te // sngags su*

phyogs nyams de ni ma nyams par 'gyur ro // ⁷⁸⁴

zhes pa dang gnad cig ⁷⁸⁵ go // gnyis pa dbu sems khyad par rgyas bshad ni /

⁷⁸³ É. Lamotte, *Samdhinirmocana sūtra*, 80. See variant readings: *chos rnams ngo bo nyid med chos rnams ma skyes dang // chos rnams ma 'gags chos rnams gzod nas zhi ba dang // chos rnams thams cad rang bzhin mya ngan 'das par ni // dgongs pa med par mkhas pa su zhig smra bar **byed** // mtshan nyid ngo bo nyid med skye ba ngo bo med // don dam ngo bo nyid med do zhes ngas bshad **de** // 'di la mkhas pa **gang zhig** dgongs pa shes pa ni // rab tu nyams **par 'gyur ba'i** lam du de mi 'gro // kun gyi rnam dag lam ni **gcig pu** 'di yin te //*

⁷⁸⁴ *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭikā*, *Bka' 'gyur* (dpe bsdur ma), vol. 99, 457.

⁷⁸⁵ Read: *gcig*.

And the *Samdhinirmocana sūtra* says:

“What wise person would assert, without an underlying intention,
that dharmas are essenceless, that dharmas are unproduced,
that dharmas are unceasing, that dharmas are primordially at peace,
that all dharmas are naturally in a state of nirvana?
I explain essencelessness in terms of characteristic,
in terms of production, and in terms of the ultimate.
Whatever wise person understands this underlying intention
will not travel a corrupted path; this is the path of all purity.”

This view of dharmas differentiated into three natures and such does not become a corrupted path, a nihilistic view, or an assertion of actual things, but becomes a path of purity, being the middle way possessed of appearances. The same point is made in *tantras*, which say:

“Will not be corrupted by those corrupted factions.”

dus 'kor du /

gang zhig de nyid gang zag ces bya lus la gnas par smra
ba de ni rang bzhin dag gis nyams // kun sdzob dag gi
don ni smra ba po yang don dam ma rig med pa dag du
byed // srid gsum mtha' dag rnam par shes pa nyid du
smra ba po yang rnam par shes pa 'dod par byed // gang
zhig snying rje stong nyid gnyis su med par smra ba po
phyogs nyams dag ni ma nyams par 'gyu ro // ⁷⁸⁶

zhes dang / 'di'i 'grel par⁷⁸⁷ /

nam mkha' dag ni 'gog pa gyis //
'dus ma byas gsum rtag pa ste //
'dus byas thams cad skad gcig ma //
bdag gis stong zhing byed po med //
dbang skyes blo ni rna med kyis //
phra rab bsags pa dngos su rig //
kha che'i gzhung gi chu gter gyi //
bye brag smra ba'i gzhung 'dod 'gyur //
shes pa rnam bcas bskyed de ni //
dbang po'i spyod yul snang ba min //
nam mkha' mo sham bu dang 'tshungs //
'gog pa dang ni nam mkha' mtshungs //
'du byed bem po yod ma yin //
dus gsum rjes 'gro dag kyang med //
thogs pa med pa'i gzugs yod min //
[29a] zhes pa mdo sde pa yis rig //
cha shas can zhes bya ba med //
phra rab rdul rnams yod ma yin //
rmi lam nyams su myong ba bzhin //
dmigs pa med par rab tu snang //
gzung dang 'dzin pa rnam grol ba'i //
rnam par shes pa don dam yod //
ces pa rnal 'byor spyod pa'i gzhung //
rgya mtsho'i pha rol phyin rnams sgrogs //
rnam shes de yang don dam du //
yod par mkhas rnams mi 'dod de //

⁷⁸⁶ *Parama-āḍibuddhoddhrita-śrī-kālacakra-nāma-tantrarājā*, Bka' 'gyur (dpe bsdur ma), vol. 77, 138. See variant readings: gang zhig de nyid gang zag ces bya lus la gnas par smra ba de ni rang bzhin dag gis nyams // kun **rdzobs** dag gis don ni smra ba po yang don dam ma rig med pa dag **tu** **'dod pa'o** // srid gsum mthag dag rnam par shes pa nyid du smra ba po yang rnam par shes pa 'dod par byed // gang zhig snying rje stong nyid gnyis su med **pa** smra po phyogs nyams de ni ma nyams par 'gyur ro //.

⁷⁸⁷ Read: *bar*.

Secondly, as for a more extensive explanation of the difference between Mādhyamika and Yogācāra, the *Kālacakra* says:

“One who asserts that the ‘person’ dwells within the body corrupts himself thereby. One who asserts an objective conventional truth despoils the perfect ultimate reality with ignorance. One who asserts the three realms as being comprised of consciousness also agree with the consciousness. One who asserts nondual compassion and emptiness will not be corrupted by corrupted factions.”

Its commentary says:

“Three—sky, two type of cessation, and the un compounded—are permanent; Everything compounded is momentary; Self is empty: there is no agent; Intellect born of faculties takes not their aspect, but perceives massed atoms directly. So, among the sea of Kaśmīri systems, do the treatises of the Vaibhāṣika assert.

What is produced as an aspect of consciousness does not appear as an object of the faculty.
Sky is like a barren woman’s son; Cessation is likened to sky;
Compositional factors are immaterial; Neither do the three times persist;
There exists no form without obstruction. Such is the knowledge of Sautrāntika. [29a]
There is no such thing as ‘having parts;’ There are no atomic particles;
Like experiences in a dream, without referent things appear;
Consciousness freed from subject and object is the ultimate.
Such is the knowledge of Yogācāra treatises.
Proclaimed ocean like *pāramitā*, the wise do not assert consciousness to ultimately exist;
Lacking a singular or plural nature, it is rather like a sky-flower;
Not present, not absent, not present and absent, neither is it not both.
Freedom from the four extremes, this the Madhyamaka know. So spoke Avalokiteśvāra.”

gcig dang du ma'i rang bzhin dang //
 bral bas nam mkha'i pad ma bzhin //
 yod min med min yod med med //
 gnyis ka'i bdag nyid min pa'ang min //
 mtha' bzhi rnam par grol ba yi //
 de nyid dbu ma pa yi rig // ⁷⁸⁸

ces spyan ras gzigs kyi ⁷⁸⁹ gsung so // tshigs bcad 'di rnams 'jam dpal gyi rang gi lta ba'i
 'dod pa mdor bstan ⁷⁹⁰ dang / 'phags pa lhas ye shes snying po kun las btus ⁷⁹¹ dang // 'dze
 ta ris bde gshegs gzhung gi rab 'byed ⁷⁹² las kyang 'byung ngo // des na sems tsam gyi
 'dod pa bshd pa'i tshe rnam par shes pa don dam yod ces 'byung ba'i yongs grub dang
 sangs rgyas dang ye shes sogs don dam yod ces pa ni mi 'byung la / de la dbu ma pas
 dgag pa byed pa'i tshe

⁷⁸⁸ Śrītatvaviśadā-nāma- śrīsaṃvaravṛitti, Bstan 'gyur (dpe bsdur ma), vol. 9, 863-64. See variant readings: nam mkha' dang ni 'gog pa gnyis // 'dus ma byas gsum rtag pa ste // 'dus byas thams cad skad cig ma // bdag gi stong zhing byed po med // dbang skyes blo ni rna med kyis // phra rab bsags pa dngos su rig // kha che'i gzhung gi chu gter gyi // bye brag smra ba'i gzhung 'dod 'gyur // shes pa rnam can skyed byed ni // dbang po'i spyod yul snang ba min // nam mkha'i mo gsham bu dang mtshungs // 'gog pa dag ni nam mkha' bzhin // 'du byed bems po yod ma yin // dus gsum rjes 'gro dag kyang med // thogs pa med pa'i gzugs yod min // zhes pa mdo sde pa yi rig // yan lag can zhes bya ba med // phra rab rdul rnams yod ma yin // sgyu ma rmi lam mthong ba yis // dmigs pa med pa rab tu gsal // gzung dang 'dzin pa las grol ba'i // rnam par shes pa don dam yod // rnal 'byor spyod gzhung rgya mtsho yis // pha rol phyin rnams de skad sgrogs // rnam par shes pa don dam yod // de yang mkhas rnams mi 'dod do // gcig dang du ma'i rang bzhin dang // bral phyir nam mkha'i pad mo bzhin // yod dang med dang yod med dang // gnyis ka'i bdag nyid min pa'am min // mtha' bzhi rnam par grol ba yi // de nyid dbu ma pa yi rig //

⁷⁸⁹ Read: kyis.

⁷⁹⁰ Pradarśanānumatoddeśaparīkṣā-nāma, Bstan 'gyur (dpe bsdur ma), vol.42, 614-15.

⁷⁹¹ Jñānasārasamuccaya-nāma, Bstan 'gyur (dpe bsdur ma), vol.57, 853.

⁷⁹² Sugatamatavibhaṃgakārikā, Bstan 'gyur (dpe bsdur ma), vol. 63, 884-85.

These verses also appear in Mañjuśrī's *Pradarśanānumatoddeśaparikṣa*, Āryadeva's *Jñānasārasamuccaya*, and Jetāri's *Sugatagranthaprabhedana*.

Thus, when explaining the assertions of the Yogācāra, when it says that consciousness exists ultimately, it doesn't say that ultimate reality, the Buddha, wisdom, and such ultimately exist. But when the Madhyamaka negate that saying, "Therefore the wise do not assert consciousness to ultimately exist," they do not say "ultimate reality, the Buddha, and wisdom do not ultimately exist." Saying "Freedom from the four extremes..." when teaching what exists for Madhyamaka suggests only absolute negation or being beyond expression, which is the Mādhyamaka devoid of appearance that was taught provisionally during the second period of teaching.

rnam shes de yang don dam du //
*yod par mkhas rnams mi 'dod de /*⁷⁹³

ces sogs 'byung gi yongs grub dang sangs rgyas dang ye shes sogs don dam du // *yod par*

mkhas rnams mi 'dod de ces pa mi 'byung ngo // *dbu mi*⁷⁹⁴ *yin lugs ston pa'i tshe*

mtha bzhi las ni rnam grol ba'i
*de nyid*⁷⁹⁵

ces pa yang bral tsam gyi med dgag gam cir yang brjod mi rung ni gnas skabs su bka'

bar par 'byung ba'i snang med dbu ma yin la de lta bu min gyi mtha' ma brtags chos kun

gyi bral gzhi'i dben gzhi chos [29b] nyid gnyis med ye shes ni mthar thug bka' tha ma yan

chad du 'byung ba'i snang bcas dbu ma dang rgyud sder sangs rgya ba'i sku'i bde ba yin

*te / sngar trangs*⁷⁹⁶ *pa'i rgyud kyi 'grel par /*

'dir gang gi snying rje dmigs pa med cing rnam par rtog pa
*dang bral ba dang stong pa nyid rnam pa tham*⁷⁹⁷ *cad kyi*
mchog dang ldan pa dus gsum yongs su shes pa'i slad du dus
gsum du 'jug pa'o zhes pa ni sangs rgyas pa'i grub pa'i mtha'
*nges pa'o //*⁷⁹⁸

⁷⁹³ *Śrītattvaviśadā-nāma- śrīsaṃvaravṛitti*, *Bstan 'gyur (dpe bsdur ma)*, vol. 9, 864.

⁷⁹⁴ Read: *ma'i*.

⁷⁹⁵ *Śrītattvaviśadā-nāma- śrīsaṃvaravṛitti*, *Bstan 'gyur (dpe bsdur ma)*, vol. 9, 864.

⁷⁹⁶ Read: *drangs*.

⁷⁹⁷ Reads: *thams*.

⁷⁹⁸ *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭikā*, *Bstan 'gyur (dpe bsdur ma)*, vol. 6, 744. See variant readings: *'dir gang gi snying rje dmigs pa med cing rnam par rtog pa dang bral ba dang stong pa nyid rnam pa thams cad kyi mchog dang ldan pa dus gsum yongs su shes pa'i slad du dus gsum du 'jug pa'o zhes pa ni sangs rgyas pa'i grub pa'i mtha' nges pa'o //*.

Yet it is not like that. Rather, the nondual wisdom of *dharmatā* is the basis segregated from what is parted from the ground—all imputed phenomena. This is the Madhyamaka possessed of appearance that appears within the final period of teaching, and is the bliss of the Buddha body that appears in the collections of *tantra*. [29b] For the commentary on the *tantra* mentioned earlier says:

“Here, saying “that which is compassion, referentless, completely free of all conceptuality, empty, and endowed with all supreme aspects extends through the three times in order to know the three times,” identifies the tenets of the Buddhists.”

zhes dang /

*skad gcig cig⁷⁹⁹ dang du ma dang bral ba'i ye shes ni
rgyal ba rnams kyi de kho na nyid ces gsung ngo⁸⁰⁰*

zhes / thabs shes zung 'jug gi ye shes dang 'dus ma byas kyi ye shes gsungs shing // 'jam

dpal lta 'dod du 'ang /

*'dis ni bden pa bya ba yi //
snga mar gsungs pa bkag pa ste //
sngon nyid dang ni phyi ma dag //
rim pa phyi ma stobs dang ldan //⁸⁰¹
ji ltar rnal 'byor spyod byas pa //
ye shes med pa smra la bstan //
sdzogs sangs rgyas kyi dbu ma'i lugs //
de bzhin ma yin sras la bya //⁸⁰²*

zhes bka' snga phyi yang phyi ma stobs che ba dang sems tsam pa ye shes med par rnam

shes tsam pa dang dbu ma gnysi med ye she can du byas shing mtshan brjod du 'ang

*rnam par shes pa'i chos nyid 'das //
ye shes gnyis med tshul 'chang ba⁸⁰³*

⁷⁹⁹ Read: *cig gcig*.

⁸⁰⁰ *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭkā*, *Bstan 'gyur (dpe bsdur ma)*, vol. 6, 344. See variant readings: *skad cig gcig dang du ma dang bral ba'i ye shes ni rgyal ba rnams kyi de kho na nyid ces gsungs so //*.

⁸⁰¹ *Pradarśanānumatoddeśaparīkṣā-nāma*, *Bstan 'gyur (dpe bsdur ma)*, vol. 42, 579-80. See variant readings: *'dis ni bden pa gsung pa yis // snga mar gsungs pa bkag pa ste // sngon nyid dang ni phyi ma dag // rim pa phyi ma stobs dang ldan //*.

⁸⁰² *Ibid.*, 622. See variant readings: *ji ltar rnal 'byor spyod gsungs pa // ye shes med par smra la bstan // rdzogs sangs rgyas kyi dbu ma'i lugs // de bzhin ma yin sras la gsungs //*.

⁸⁰³ A. Wayman, *Chanting the Names of Mañjuśrī: The Mañjuśrī-Nāma-Saṃgīti*, 93. See variant readings: *rnam par shes pa'i chos nyid 'das // ye shes gnyis med tshul 'chang ba //*.

And:

Wisdom, which is instantaneously free from being one or many, is said to be the suchness-intellect of the jinas.

Here teaching the wisdom in which a method and wisdom are unified and uncompounded wisdom. It is also explained as a wisdom of uncompounded phenomenon.

Mañjuśrī's *Pradarśanānumatoddeśaparikṣa* further says:

“This refutes what was prior taught to be true.
Between the earlier and latter, strength is in the latter part.
Just as Yogācāra asserts that there is no wisdom,
the Madhyamaka system of the perfect Buddha
is for those sons who are not like them.”

Indicating that between the earlier and latter period of teaching, the latter is more powerful, and that the Yogācāra assert consciousness only devoid of wisdom and the Madhyamaka assert nondual wisdom. The *Nāmasaṃgīti* says:

“Holding to the mode of nondual wisdom
which transcends the *dharmatā* of consciousness.”

zhes dang / dus 'khor rgyud du /

*srid gsum phra rab gzugs min 'di ni rnam par shes
pa'o de bzhin rnam par shes pa nyid med de //
sangs rgyas shes rab gang du'ang gnas pa ma yin zhes
pa'i tshig ni sangs rgyas pa rnams ston par 'gyur //
gang gis 'gyur med dang bral mi rnams gyis ni stong
pa nyid de gzung nas stong par lta byed pa /
des na gtso bos gang zhig 'pho med lhan skyes sku yi
bde ba dag ni sngags gyi theg par bstan /⁸⁰⁴*

zhes dang dri med 'od du /

*yod min med min yod med min //
[30a] gnyis ka'i bdag nyid min pa'ang min //
mtha' bzhi las ni rnam grol ba'i //
bde chen sku la phyag 'tshal lo //⁸⁰⁵*

zhes gsungs te sngags kyi dbu ma ni bde stong zung 'jug yin la bde ba'i cha nas bde chen

dbu ma dang / stong pa'i cha nas snang bcas dbu ma yin te rnam kun mchog ldan gyi

stong pa dmigs bcas stong pa yin pas so // bde ba mdor yang

gtsang bdag bde dang rtag nyid kyi⁸⁰⁶

⁸⁰⁴ *Parama-ādibuddhoddhrita-śrī-kālacakra-nāma-tantrarājā, Bka' 'gyur (dpe bsdur ma), vol. 77, 238. See variant readings: srid gsum phra rab gzugs min 'dir ni rnam par shes pa de bzhin rnam par shes pa nyid med de // sangs rgyas shes rab gang du'ang gnas pa ma yin zhes pa'i tshig ni sangs rgyas pa rnams ston par 'gyur // gang gis 'gyur med dang bral mi rnams kyi's ni stong pa nyid de bzung nas stong par lta byed pa // des na gtso bos gang zhig 'pho med lhan skyes lus kyi bde ba dag ni sngags kyi theg par bstan //.*

⁸⁰⁵ *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājajīkā, Bstan 'gyur (dpe bsdur ma), vol. 6, 1176. See variant readings: yod min med min yod med min // gnyi ga'i bdag nyid min pa'ang min // mtha' bzhi las ni rnam grol ba // bde chen sku la phyag 'tshal nas //.*

⁸⁰⁶ This is not a quotation of passage in *Ārya-sukhāvataṅgyūha-nāma-mahāyāna-sūtra, Bka' 'gyur (dpe bsdur ma), vol. 51, 516-26. However, this is a quotation from RGV, 57, I: 35a.*

And the *Kālacakra* says:

“The triple world is not of subtle atoms, but is of consciousness; consciousness itself does not exist; ‘The Buddha’s wisdom abides nowhere at all;’ these words will be spoken by Buddhists. Those men who lack the immutable, having clung to that emptiness, make a view of emptiness. Therefore, the Lord taught the mantra vehicle: that which is the bliss of the deathless, innate body.”

And the *Vimalaprabhā* says:

“Not existent, not nonexistent, not both or neither. Glory to the body of great bliss free from the four extremes.” [30a]

Mantric Mādhyamaka unifies bliss and emptiness, but on the part of bliss it is Mādhyamaka of great bliss and on the part of emptiness it is Mādhyamaka possessed of appearances. It is an emptiness replete with all supreme qualities because it is an emptiness with referent.

Though the *Sukha sūtra* [*Uttaratantra*] mentions

“purity, self, bliss, and permanence,”

these refer merely to the absence of suffering.

ces pa gsungs kyang de ni sdug kun med tsam la bzhag pa yin la sngags kyi bde ba ni de
 las lhag pa tshad med pa'i bde chen yin zhing de ltar dbu ma'i dbye ba ni snang med dbu
 ma dang snang bcas dbu ma dang / bde chen dbu ma dang gsum mo // sngar dbu ma'i
 dbye ba la thal 'gyur ba dang rang rgyud pa gnyis dang de yang rab tu mi gnas pa dang /
 sgyu ma lta bu'o zhes pa ni snang med dbu ma kho na'i dbye bar bod kyis byas pa'i tha
 snyad yin gyi ston pa'i gsung gi dngos su zin pa ni med do // des na mthar thug gi dbu
 sems kyi khyad par ni 'dus ma byas kyi gnyis med ye shes dang rnam par shes pa tsam
 kho na yin la de dag khas len pa'i skyas bu dang bstan chos ni de dang de'i gang zag
 dang de dang de'i gzhung ngo //

sngar rgya bod du dbus pa blo gsal sogs bka' tha ma 'khor bcas sems tsam
 gyi gzhung dang 'phags pa thogs med sogs sems tsam par byed pa bstan pa'i chom rkun
 du shes par bya'o // gzhan yang dbu sems kyi khyad par ni sems tsam man chad dngos po
 smra ba gsum po ni gang zag gi bdag med tsam smra ba dang sgom pa yin gyi / chos kyi
 bdag med ni min pa dang rnam shes la sogs pa'i dngos po [30b] tsam gsal bar byed pa'i
 bstan bcos can yin gyi don dam pa'i bden pa de kho na nyid gsal byed pa'i bstan bcos
 can ni min pa dang / sdzogs⁸⁰⁷ pa'i byang chub la ring ba'i skal pa can yin gyi nye ba ni
 min pa dang / lhag ma dang bcas pa'i mya ngan las 'das pa yin gyi lhag ma dang bral ba
 ni

⁸⁰⁷ Read: rdzogs.

But the bliss of mantra is a limitless great bliss that surpasses that. In this respect, Madhyamaka can be classified into three types: a Madhyamaka devoid of appearances, a Madhyamaka with appearances, and a great bliss Madhyamaka. The past types of Madhyamaka—Prāsaṅgika and Svātantrika, as well as the utterly nonabiding and illusion-like—are nothing but devoid-of-appearances-type Madhyamaka, and are terms fabricated by Tibetans. They cannot be taken to be the actual words of the Teacher.

Therefore, ultimate difference between Madhyamaka and Yogācāra is nothing other than uncompounded nondual wisdom and consciousness, and the people and śāstras that assert these are their followers and scriptures. The treatment of the final period of teaching, along with its wheel, the scriptures of the Yogācāra, and Ārya Aśaṅga, and so on, as Yogācāra by past Indians and Tibetans, such as Dbu pa blo gsal, should be understood to be a pillaging of the teaching.

Furthermore, the difference between Madhyamaka and Yogācāra is that the three proponents of actual things up to the Yogācāra assert and meditate on only the selflessness of persons, but not the selflessness of phenomena. And they possess *śāstras* that illuminate only actual things, such as consciousness, but do not possess *śāstras* that illuminate the suchness that is the ultimate truth.

min la / dbu ma pa rnams ni de dag las ldog pa yin te / 'phags pa spyan ras gzigs kyi tri

⁸⁰⁸ med 'od las

rgyu 'dis sangs rgyas pa bzhi po rnams kyi bag chags kyi stobs
kyi gang zag tu smra ba rnams la gang zag mi rtag pa bsgom pa
sangs rgyas so // don du smra ba rnams la sa la sogs pa'i zad par
bsgom pa dang / rnam par shes par smra ba rnams la rnam par
rig pa tsam gyi ting nge 'dzin dang / dbu ma pa rnams la rmi lam
lta bur 'gyur ba med cing ye shes bsgom pa ste de ltar gang zag
la bdag med pa dang chos la bdag med pa'o // ⁸⁰⁹

rgyu des na sems can gyi bsam pa'i dbang gi de bzhin gshegs pas
chos bstan pa ni bye brag tu smra ba dang / mdo sde pa dang /
rnal 'byor spyod pa dang / dbu ma pa'o // de rnams las bye brag tu
smra ba ni cha shas can gyi sems can rab tu gsal bar byed pa'i
bstan bcos so // mdo sde pa ni don rab tu gsal bar byed pa'i bstan
bcos so // rnal 'byor spyod pa pa ni rnam par shes pa tsam rab tu
gsal bar byed pa'i bstan bcos so // dbu ma pa ni don dam pa'i bden
pa de kho na yid rab tu gsal bar byed pa'i bstan bcos te ring ba'i
skal ba dang ldan pa dang nye ba'i skal pa dang ldan pa'i sems kyi
phyir sems can gyi bsam pa'i dbang gis bcom ldan 'das kyis
gsungs so // ⁸¹⁰

⁸⁰⁸ Read: dri.

⁸⁰⁹ *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭkā*, Bstan 'gyur (dpe bsdur ma), vol. 6, 1263. See variant readings: rgyu 'dis sangs rgyas pa bzhi po rnams kyi bag chags kyi stobs **kyis bcom ldan 'das kyis** gang zag tu smra ba rnams la gang zag mi rtag **par** bsgom pa **gsungs so** // don du smra ba rnams la sa la sogs pa'i zad par bsgom pa dang rnam par shes par smra ba rnams la rnam par rig pa tsam gyi ting nge 'dzin dang dbu ma pa rnams la rmi lam lta bur 'gyur ba med cing **gnyis su med pa'i** ye shes bsgom pa ste de ltar gang zag la bdag med pa dang chos la bdag med pa'o //.

⁸¹⁰ *Ibid.*, 1259. See variant readings: rgyu des na sems can gyi bsam pa'i dbang **gis** de bzhin gshegs pas chos bstan pa ni bye brag tu smra ba dang mdo sde pa dang rnal 'byor spyod pa **pa** dang dbu ma pa'o // de rnams las bye brag tu smra ba ni **skye ba'i** cha shas can gyi sems can rab tu gsal bar byed pa'i bstan bcos so // mdo sde pa ni don rab tu gsal bar byed pa'i bstan bcos so // rnal 'byor spyod pa pa ni rnam par shes pa tsam rab tu gsal bar byed pa'i bstan bcos so // dbu ma pa ni don dam pa'i de kho na yid rab tu gsal bar byed pa'i bstan bcos te ring ba'i skal ba dang ldan pa dang nye ba'i skal **ba** dang ldan pa'i sems kyi phyir sems can gyi bsam pa'i dbang gis bcom ldan 'das kyis gsungs so //.

[30b] For them perfect enlightenment is far away over many eons, and is not near at hand; there exists for them a nirvana with remainder, but not one freed of remainder.

The Madhyamaka are the opposite of these. Ārya Avalokiteśvāra says in the

Vimalaprabhā:

“For this reason, under the influence of the impressions of the four types of Buddhist, Bhagavān taught those who assert a self should meditate on the impermanence of self; they who assert objects meditate on the exhaustion of earth, and such; they who assert consciousness enter *samādhi* on mere awareness; and Madhyamaka meditate on dreamlike, unchanging wisdom. Thus is there a selflessness of persons and a selflessness of dharmas. For that reason the Tathāgata taught Dharma according to the impulses of sentient beings, such that there are Vaibhāṣika, Sautrāntika, Yogācāra, and Madhyamaka. Among these, the Vaibhāṣika is a body of knowledge which illuminates sentient beings comprised of parts; the Sautrāntika is a body of knowledge that illuminates objects; the Yogācāra is a body of knowledge that illuminates only consciousness; the Madhyamaka is a body of knowledge that illuminates ultimate truth and suchness. The Bhagavān taught these according to the impulses of sentient beings for the sake of fortunate minds here and hereafter.”

zhes dang bye brag tu smra ba dang / mdo sde pa dang / rnal 'byor spyod pa rnams kyi
lhag ma dang bcas pa'i mya ngan las 'das pa'o // dbu ma [31a] pa rnams kyi lhag ma
dang bral ba rab tu mi gnas pa'i mya ngan las 'das pa ste / mtshan brjod du /

lhag ma kun las rnam grol zhing //
nam mkha'i lam la rab gnas pa⁸¹¹

zhes bya bas so zhes pas / bka' tha ma 'khor bcas dbu mar grub po⁸¹² // de lta min na
gzhung bka' tha ma dang byams chos lnga sogs dang gang zag 'phags pa thogs med sogs
chos can // gang zag gi bdag med tsam smra ba dang sgom pa yin gyi chos kyi bdag med
ma yin pa nas lhag ma dang bcas pa'i myang 'das yin gyi lhag ma dang bral ba'i myang
'das mi ston pa'i gzhung dang gang zag yin par thal / sems tsam pa'i gzhung dang gang
zag yin pas so //

yang dbu ma'i gzhung dang gang zag yin par thal / thal ba las zlog pa yin pas so
// zhes pa so sor sbyar ro // skabs 'di'i lhag ma ni gzugs sku la mi bzhag gi / spangs rtogs
kyi la bya'o // tha ma 'khor bcas sems tsam yin na // 'di'i brjod bya'i gtso bo sa lam
rnams dang rdo rje'i gnas bdun sogs sems tsam kho na ru 'gyur ro // yang sems tsam min
par thal / khyod kyi brjod bya'i gtso bo sa lam dang rdo rje'i gnas bdun sogs re re nas
sems tsam gyir mi rung bas so //

⁸¹¹ A. Wayman, *Chanting the Names of Mañjuśrī: The Mañjuśrī-Nāma-Saṃgīti*, 89. See variants: **lus** kun las **ni** rnam grol **ba** // nam mkha'i lam la rab gnas pa //.

⁸¹² Read: *bo*.

And:

“The nirvana of the Vaibhāṣika , Sautrāntika, and Yogācāra is with remainder. The nirvana of Mādhyamaka is without remainder and utterly nonabiding.” [31a]

The *Nāmasaṃgīti* calls it:

“Freed from all remainder, dwelling in the tracks of sky.”

These citations establish that the final period of teaching and its wheel are Mādhyamaka. If it were not so, consider the final period of teaching, the five Dharmas of Maitreya, the person of Ārya Asaṅga and so on: It would follow that they would be treatises and people who, asserting and meditating only the selflessness of persons but not on the selflessness of phenomena, do not teach that nirvana is without remainder, but that nirvana has remainder, because they are treatises and persons of the Yogācāra. Yet, it follows that they are treatises and persons of the Madhyamaka, because they are the opposite of that conclusion. These statements agree.

In this case, “remainder” does not refer to the *rūpakāya*, but to abandonments and realizations. If the final period of teachings and its wheel were Yogācāra, its principal subject matter—grounds and paths, the seven vajra-like points, etc.—would be nothing but Yogācāra. Yet, it follows that they are not Yogācāra, because each of its principal subject matters—grounds and paths, the seven vajra-like points, etc.—do not fit with Yogācāra.

lam sems tsam gyi lam la phyin nas 'bras bu dbu ma'i sar sleb pa 'gal te shar la
 phyin pa'i nub bzhin no // dbu ma pa la byams chos las gsungs pa'i sa lam dang / 'bras
 bu las lhag pa ci yod 'di'i byang chen la spangs rtogs kyi lhag ma ri bong gi ra⁸¹³ dang
 mtshungs pas ji ltar sems tsam gyir 'gyur legs par soms shig // nged ni ston pa dang
 byams pa dang 'jam dpal dang / spyen ras gzigs la dpang du byed pas 'di las gzhan pa'i
 rnam bzhag la mi rtsi'o //

ding sang mkhas par [31b] grags pa phal //

dbu sems khyad par ma phyed par //

bden gnyis tshul la rmongs gyur nas //

yin lugs grub pa'i mtha' la rgol //

log rtog mun pa gsal ba'i phyir //

bdag gis grub mtha'i khyad par bshad //

ces bya'o //

kha gcig⁸¹⁴ lta ba bka' bar pa'i snang med dbu ma'i lugs pas lhag pa med de /
 chos rje pas sdom gsum rab dbyer //

pha rol phyin dang gsang sngags la //

lta ba'i khyad par gsungs pa med //

pha rol phyin pa'i spros bral las //

lhag pa'i lta ba yod na ni //

lta de spros pa can du 'gyur // ⁸¹⁵

zhes pas so zhe na //

⁸¹³ Read: rwa.

⁸¹⁴ Read: cig.

⁸¹⁵ J. D. Rhoton, tr. *A Clear Differentiation of the Three Codes* (New York: State University of New York Press), 308, III: V:254c-255c. See variant readings: *pha rol phyin dang gsang sngags la // lta ba'i dbye ba bshad pa med // pha rol phyin pa'i spros bral las // lhag pa'i lta ba yod na ni // lta de spros pa can du 'gyur //*

Traveling on a Yogācāra path as one's path and arriving at a Madhyamaka fruit is just like setting out to the east and arriving in the west.

What other Madhyamaka is there beyond the grounds, paths, and fruit taught by Maitreya? Given that the abandonments and realizations that remain in its great enlightenment are likened to a rabbit's horn, think well on how this could be Yogācāra. For our part, since we take the Teacher, Maitreya, Mañjuśrī, and Avalokiteśvara to bear witness to this, we hold as important no other presentation than this. [31b]

Since, nowadays, most who are renowned as a scholars,
without distinguishing particulars of Madhyamaka and Yogācāra,
grow confused about the system of two truths,
they stand against the way things really are.
In order to clear away the darkness of perverted thought,
I shall explain the particulars of their philosophical systems.

Some claim that there is no view that surpasses that of the Mādhyamaka devoid of appearances from the middle period of teachings. If one says that the Chos rje⁸¹⁶ states in *Distinguishing the Three Vows*:

“It was not taught that *pārāmitā* and *guhya mantra* are distinct views. If there were a view that surpasses the nonelaboration of *pārāmitā*, that view would be full of elaboration!”

⁸¹⁶ Sa paṇ.

'jam dpal gyis bcom ldan 'das la /

'tren⁸¹⁷ pa'i theg pa gsum po dag //
bcom ldan nges par gsungs lags na //
rgyu 'bras lhun grub tu spyod cing //
sangs rgyas gzhan nas mi tshol ba'i //
*nges pa'i theg pa cis ma gsungs //*⁸¹⁸

shes zhus pa'i lan du ston pas /

rgyu la mos pa rgyu chos kyi //
'khor lo rab tu bskor byas nas //
rdo rje theg pa'i nye lam zhig //
*ma 'ongs dus na 'byung bar 'gyur //*⁸¹⁹

zhes so // 'di slob dpon jñānaśris sngags kyi mtha' gnyis sel bar⁸²⁰ gsang ba lung bstan
pa'i mdo⁸²¹ yin zhes te / 'dis bka' bar pa man gyi mdo ni 'bras bu thob dus ring ba dang
thob bya'i sangs rgyas rang la med par gzhan nas tshol ba trang⁸²² don yin la // sngags
ni thob bya sangs rgyas gdod nas rang la yod pa rgyu 'bras lhun grub tu spyod pas nges
don du bstan la //

⁸¹⁷ Read: 'dren.

⁸¹⁸ Not located.

⁸¹⁹ This passage quoted by Jñānaśri in his *Vajrayānakotidvayāpoha-nāma*, *Bstan 'gyur (dpe bsdur ma)*, vol. 41,308. See variant readings: *'phags pa gsang ba lung bstan pa'i mdo las / rgyu la sbyor ba rgyu yi chos //* *'khor lo shin tu bskor byas nas //* *'bras bu'i theg pa nye lam zhig //* *ma 'ongs pa na 'byung bar 'gyur //*.

⁸²⁰ *Vajrayānakotidvayāpoha-nāma*, *Bstan 'gyur (dpe bsdur ma)*, vol. 41,308-20.

⁸²¹ Not located.

⁸²² Read: drang.

In the *Sūtra of Prophetied Secret*, Mañjuśrī asks the Buddha:

“When Bhagavān taught the three guiding vehicles,
why you did not teach a definitive vehicle
that spontaneously enacts causes and results
and that does not seek Buddhahood from outside?”

In response the Teacher said:

“Having turned a wheel of Dharma for those who favor causes,
an immediate path Vajrayāna will appear in the future.”

In his *Vajrayānaḥkoṭidvayāpoha*, ācārya Jñāṇasrī says that this is the *Guhyavyākaraṇa sūtra*, and that this shows that with regard to *sūtras* prior to the second period of teachings, the result is obtained after a long time, and the buddhahood that one obtains does not exist within oneself but must be sought elsewhere, thus they are of interpretable meaning; but with regard to mantra, since the buddhahood that one obtains exists within one from the beginning and naturally engages in cause and effect, it is of definitive meaning.

tshul gsum sgron mar yang /

don gcig na yang ma rmongs dang //
thabs mang dka' ba med pa dang //
dbang po rnon po'i dbang byas pas //
*sngags kyi theg pa khyad par 'phags /*⁸²³

ces te / sngags ni mdo las khyad par bzhis 'phags te / mdo sngags gnyis gzhi 'bras kyi
chos nyid zab mo gcig kyang bsgrub byed lam dang ston byed gzhung gi sgo nas / mdo la
*med pa'i sngags la bshis lugs [32a] la ma rmongs pa'i shes rab dang / skyed sdzogs*⁸²⁴ *kyi*
thabs mang ba dang / bde lam la brten nas brtson pas tshe gcig la 'tshang rgya ba dang /
gdul bya dbang po shes rab shin tu rno ba dang / bzhi yis so / lta ba mnyam par 'dod pa
dag gis 'di'i ma rmongs pa dang / dbang po rnon po zhes pa'i dmigs gsal ma dgongs par
zad do / la la bka' tha ma dang / sngags pas bka' bar pa lhag ste dang po gnyis lta ba'i
sems tsam dang bar pa dbu ma yin pas so // zhes pa ni ar 'khyams te / theg pa chen po
dang dbang po shin tu rnon po bas theg dman dang dbang rtul lta ba mtho ba rigs sam
lta ba ni shes rab kyi khyad par du byas shing / bka' bar pa ni snang med gnas skabs kyi
dbu ma yin la bka' tha ma dang gsang sngags ni snang bcas mthar thug gi dbu ma yin
pas so //

⁸²³ Śrī-sarvatathāgataguhyatantrayogamahārāja-advayasamatā-vijaya-nāma-vajra śrī paramamahākālpā-ādi, Bka' 'gyur (dpe bsdur ma), vol. 82, 364. See variant readings: *don gcig na yang ma rmongs dang //* *thabs mang dka' ba med pa dang //* *dbang po rnon po'i dbang byas* **phyir** // **gsang** *sngags theg pa khyad par 'phags //*.

⁸²⁴ Read: *bskyed rdzogs*.

Also, *śrī paramamahākalpa-ādi* says:

“Though of the same aim, *mantrayāna* is more distinguished as it is not deluded, of manifold means, without difficulty, and created with those of sharp faculties in mind.”

Mantrayāna is in four ways more distinguished than *sūtra*. Though the profound *dharmatā* that is the basis and fruit of both *sūtra* and *mantra* is the same, on account of the path that achieves it and the texts that teach it, there are four things in mantra that do not exist in *sūtra*: (1) wisdom that is undeluded with regard to the natural state of things, (2) manifold means of generation and completion, (3) enlightenment within a single lifetime by means of striving at the path of bliss, and (4) wise disciples of exceedingly sharp faculties. [32a]

Those who assert that the views are equivalent have not taken into consideration the exceptional nondelusion and sharp faculties. Some say that the middle period of teachings surpass the final period of teachings and mantra, because the view of the latter two is Yogācāra and that of the middle period is Madhyamaka. To say such is wrong. How could it be that the view of the lesser vehicle and of those of dull faculties is loftier than that of the great vehicle and of those of sharp faculties? The view is distinguished by wisdom, and the middle period of teaching is that of the provisional Madhyamaka devoid appearances, but the final period of teachings and secret mantra is that of the final Madhyamaka with appearances.

gal te dbu ma ni don la sems kyang yod par mi ston la bka' tha ma dang gsang
sngags dang byams chos 'khor bcas su de ltar min pas de rnam lta ba sems tsam du
'gyur snyam na // ma yin te rnam par shes pa don dam yod // ces pas rnam rig pa'i khyad
chos rnam shes nyid yin la sems la phye na rnam shes kyi sems dang ye shes kyi sems yod
cing dang po ni kun brtags dang gzhan dbang yin pas de don la med par gzhung de
rnam su ston te / mdo sde rgyan du /

yod min med min de bzhin min gzhan min /⁸²⁵

zhes dang 'grel par / kun brtags pa dang gzhan gyi dbang gi mtshan nyid dag gis ni yod
pa min no // zhes dang /

sams las gzhan med par ni blo rig nas //
de nas sems kyang med pa nyid du rtogs //⁸²⁶

zhes sogs bshad la don la ye shes kyang med na shin tu chad pa chen por 'gyur te chos
dbyings nyid med par ltas⁸²⁷ pas so // chos dbyings sems dang ye shes yin te chos dbyings
bstod par /

de bzhin 'od gsal ba'i sems //
'dod dang gnod sems le lo dang //
rgod pa dang ni the tshom ste //
sgrib pa lnga yis sgrib par gyur⁸²⁸

⁸²⁵ Mahāyānasūtrālamkārikā, Bstan 'gyur (dpe bsdur ma), vol.70, 815.

⁸²⁶ Mahāyānasūtrālamkārikā, Bstan 'gyur (dpe bsdur ma), vol.70, 816. See variant readings: *sams las gzhan med par ni blos rig nas // de nas sems kyang med pa nyid du rtogs //*.

⁸²⁷ Read: *bltas*.

⁸²⁸ K. Brunnhölzl, *In Praise of Dharmadhātu: Nāgārjuna and The Third Karmapa, Rangjung Dorje*, 119, V: 19.

If one supposes that the Madhyamaka do not teach that even the mind exists objectively, but as the final period of teachings, the secret mantra, and the Dharmas of Maitreya and their associated cycles are not like that, then their view would be that of Yogācāra, it isn't the case. Stating that "Consciousness ultimately exists," those texts teach that the distinguishing feature of Vijñāptimātra is consciousness, but when the mind is differentiated there exist a mind of consciousness and a mind of wisdom; as the first is imputed and dependent it does not exist objectively. For the *Sūtrālamkāra* says:

"Not existent, not nonexistent, not thus, not otherwise."

And its commentary says:

"The imputational and dependent characteristics do not exist."

And:

"Understand nothing exists other than mind to mean given that mind knows, there is nothing apart from mind."

If the intent in these explanations is that even wisdom doesn't exist, that would be an exceedingly great nihilism, because it would view the *dharmadhātu* as well as nonexistent. The *dharmadhātu* is mind and wisdom. The *Dharmadhātustava* says:

"Thus was the luminous mind obscured by five veils:
desire, maliciousness, laziness, excitement, and doubt." [32b]

zhes dang //

[32b] *nyon mongs nang na ye shes kyang //*
*de bzhin tri*⁸²⁹ *ma med par gnas //*⁸³⁰

zhes dang / dus 'khor du 'ang /

*'khor ba dang mya ngan las 'das pa'i sems nges pa'o //*⁸³¹

zhes sems can thams cad la chos can 'khor ba'i sems dang chos nyid myang 'das kyi

sems gnyis gnyis yod par gsungs so // sems tsam pa sangs rgyas sogs chos gang yin thams

cad rnam shes su 'dod kyi ye shes su mi 'dod de 'jam dpal gyi rang gi lta ba mdor bstan

du /

ji ltar rnal 'byor spyod gsungs pa //
ye shes med pa smra la bstan //
sdzogs sangs rgyas kyi dbu ma'i lugs //
*de bzhin ma yin sras la gsungs*⁸³²

ces dang /

⁸²⁹ Read: *dri*.

⁸³⁰ K. Brunnhölzl, *In Praise of Dharmadhātu: Nāgārjuna and The Third Karmapa, Rangjung Dorje*, 119, V: 23c-d.

⁸³¹ *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭīkā*, *Bstan 'gyur (dpe bsdur ma)*, vol. 6, 638.

⁸³² *Pradarśanānumatoddeśaparīkṣā-nāma*, *Bstan 'gyur (dpe bsdur ma)*, vol. 42, 622. See variant readings: *ji ltar rnal 'byor spyod gsungs pa // ye shes med par smra la bstan // rdzogs sangs rgyas kyi dbu ma'i lugs // de bzhin ma yin sras la gsungs //*.

And:

“Even the wisdom within affliction remains thus untainted.”

And the *Kālacakra* teaches that both the saṃsāric mind within all sentient beings and the nirvāṇic mind of suchness exist, saying:

“There are certainly minds of Saṃsāra and Nirvana.”

The Yogācāra assert that all phenomena whatsoever, buddhas and so on, are mind, but not that they are all wisdom. Mañjuśrī’s *Pradarśanānumatoddeśaparikṣa* says:

“Just as what is said to be Yogācāra teaches those who assert lack of wisdom, the Madhyamaka system of the perfect Buddha was taught to disciples unlike them.”

dus 'khor 'jig rten khams le'i sku bzhi mdor bsdu su //

*'dir rnam par shes pa smra ba rnams kyi nang na ye shes sku
nyin mor byed pa'i sku yang dag par sdzogs⁸³³ pa'i sangs rgyas
su gyur pa ni 'ga' yang med do // de ci'i phyir zhe na 'dir rnam
par shes pa'i chos la gnas pa'i phyir dang yang dag par sdzogs⁸³⁴
pa'i sangs rgyas rnam par shes pa'i chos nyid las 'das pa'i phyir
ro //*⁸³⁵

de ltar yang de bzhin gshegs pas mtshan brjod kyi sor rtog ye shes la bstod par /

*rnam par shes pa'i chos nyid 'das //
ye shes gnyis med tshul 'chang ba //*⁸³⁶

zhes so //

*de'i phyir ye shes kyi sku nyin mor byed pa'i sku yang dag par
sdzogs⁸³⁷ pa'i sangs rgyas zhes bcom ldan kyi bzlos pa gsungs
so //*⁸³⁸

⁸³³ Read: *rdzogs*.

⁸³⁴ Read: *rdzogs*.

⁸³⁵ *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭikā*, *Bstan 'gyur (dpe bsdur ma)*, vol. 6, 330-31. See variant readings: '*dir rnam par shes par smra ba rnams kyi nang na ye shes kyi sku nyin mor byed pa'i sku yang dag par rdzogs pa'i sangs rgyas su gyur pa ni 'ga' yang med do // 'dir ci'i phyir rnam par shes par smra ba rnams kyi nang na ye shes kyi sku nyin mor byed pa'i sku yang dag par rdzogs pa'i sangs rgyas su gyur pa 'ga' yang med ce na / brjod par bya ste / 'dir rnam par shes par smra ba rnams rnam par shes pa'i chos la gnas pa'i phyir dang / yang dag par rdzogs pa'i sangs rgyas rnam par shes pa'i chos nyid las 'das pa'i phyir ro //*

⁸³⁶ A. Wayman, *Chanting the Names of Mañjuśrī: The Mañjuśrī-Nāma-Saṃgīti*, 93.

⁸³⁷ Read: *rdzogs*.

⁸³⁸ *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭikā*, *Bstan 'gyur (dpe bsdur ma)*, vol. 6, 331. See variant readings: *de'i phyir ye shes kyi sku nyin mor byed pa'i sku yang dag par rdzogs pa'i sangs rgyas zhes bcom ldan kyi bzlos pa gsungs so //*

The brief presentation of the four bodies in the Lokadhātu chapter of the *Kālacakra* says:

“Here, among the Vijñāptimātravādins, there are none whosoever who become fully and perfectly enlightened with a *jñānakāya*—a sun of a body. Why is this so? Because these rest on the phenomena of consciousness, and full and perfect enlightenment transcends the very phenomena of consciousness.”

Likewise, in the praise of personal gnosis in the *Nāmasaṃgīti* the Tathāgata says:

“Hold to the way of nondual wisdom,
which transcends the very phenomena of consciousness.”

And:

“Therefore, the Bhagavān repeatedly called the *jñānakāya*—the sun of a body—full and perfect enlightenment.”

zhes gsungs te / 'dis kyang kun gzhi rnam shes ni ye shes kyi sku nyin mor byed pa rang
 bzhin 'od gsal gyi 'gal zlar bshad pas bde gshegs snying po'i ngos 'dzin sems kyi rang
 bzhin 'od gsal ni kun gzhi rnam shes kyi kha nang ltas la byed pa bkag go // de ltar sems
 la bden gnyis su yod pa ma shes pa ni /

gang dag bden pa 'di gnyis kyi //
 rnam dbye rnam par mi shes pa //
 de dag sangs rgyas bstan pa yi //
 zab mo'i de nyid rnam mi shes // ⁸³⁹

zhes par 'gyur ro // sems zhes pa'i chos skad byung ba tsam gyis sems tsam par byas nas
 bka' tha ma dang gsang sngags dang byams chos rjes 'brang [33a] thams cad sems tsam
 par byed pa ni bstan pa bkrug⁸⁴⁰ pa dang gang zag dang chos la skur 'debs dang rang
 snang med dbu ma las ma go bas gzhan theg pa'i yang rtse dang grib mtha'i mthar thug
 pa la smod pa rang nyid bong bu la zhon pa glang chen la zhon par rloms nas gzhan rta
 la zhon pa la brnyas pa dang khyad par med do //

rnal 'byor pa yang blo khyad kyis //
 gong ma gong ma rnams kyis gnod // ⁸⁴¹

ces pa dpang du che'o // dbu ma chen po sdzogs⁸⁴² par mdor mi ston la sngags su ston pa
 yin te /

⁸³⁹ *Mūlamadhyamakakārikā* in Ye Shaoyong, *Zhong lun song: Fan Zang Han he jiao, dao du, yi zhu* (Shanghai: Zhong xi shu ju, 2011), 420, XXIV: 9. Variant reading: gang dag bden pa **de** gnyis kyi // rnam dbye rnam par mi shes pa // de dag sangs rgyas bstan pa **ni** // zab mo'i de nyid rnam mi shes //.

⁸⁴⁰ Read: *dkrugs*.

⁸⁴¹ *Bodhicaryāvatāra*. Ed. Vidhushekhara Bhattacharya. Biblioteca Indica, no. 280 (Calcutta: The Asiatic Society, 1960), 185, IX: 4a-b. See variant readings: rnal 'byor pa yang blo khyad **kyi** // gong ma gong ma rnams kyis gnod //.

⁸⁴² Read: *rdzogs*.

As this explains that the *ālayavijñāna* is a contradictory object to the *jñāṇakāya*—the clear light, sun of a body, it negates treating the natural luminosity of mind that is the *sugatagarbha* as the inwardly directed *ālayavijñāna*. Thus, is it said about those who do not know that there exist two truths with regard to the mind:

“Whoever does not understand
the division of the two truths
does not understand the profound
teachings of the Buddha.”

To treat the final period of teachings, secret mantra, the Dharmas of Maitreya, and its successors as Yogācāra, having taken the mere appearance of the term “citta” as indicative of the Yogācāra, muddles the teaching, deprecates persons and the Dharma, and oneself just understand the Madhyamaka devoid of appearances, but diminishes the other vehicles which is uttermost pinnacle atop and the ultimate tenet. [33a] It is no different than riding a donkey, boasting that one rides an elephant, while belittling another who rides a horse! The saying, “And with yogis as well, the higher surpass the high, on account of differences in intellect,” stands as a great witness to this.

dus 'khor du /

*srid gsum phra rab rdul min 'dir ni rnam par shes pa'o
rnam par shes pa nyid med de //
sangs rgyas shes rab gang du gnas pa ma yin zhes pa'i
tshig 'di sangs rgyas pa rnams smra bar 'gyur //
gang gi 'gyur med dang bral mi rnams kyis ni stong pa
nyid de bzung nas stong bar lta byed pa //
des na gtso bos gang zhig 'pho med lhan skyes sku yi
bde ba dag ni sngags kyi theg par bstan*⁸⁴³

*zhes dbu ma chen po'i mthar thug ni bde stong zung 'jug tu gsungs la gnyis po yang rgyu
dmigs bcas stong pa srid gsum gzhan dang 'bras bu dmigs med snying rje 'gyur med bde
ba yin la 'di mdor gsal por ma bstan pas so // sngags kyang rgyud sde bzhi po phyi ma
phyi ma mchog ste / rdo rje gur las /*

*dman pa rnams la bya ba'i rgyud //
bya min rnal 'byor de lhag la //
sems can mchog la rnal 'byor mchog //
rnal 'byor bla med de lhag la'o //*⁸⁴⁴

zhes so //

⁸⁴³ This is a quotation of passage in *Parama-ādibuddhoddhrita-śrī-kālacakra-nāma-tantrarājā*. See *bka'* 'gyur (*dpe bsdur ma*), vol. 77, 238. See variant readings: *srid gsum phra rab gzuḡs min 'dir ni rnam par shes pa de bzhin* rnam par shes pa nyid med de // *sangs rgyas shes rab gang du'ang* gnas pa ma yin zhes pa'i tshig *ni* sangs rgyas pa rnams *ston par* 'gyur // *gang giṡ* 'gyur med dang bral mi rnams kyis ni stong pa nyid de bzung nas stong *par* lta byed pa // *des na gtso bos gang zhig 'pho med lhan skyes lus kyi* bde ba dag ni sngags kyi theg par bstan //.

⁸⁴⁴ This is a quotation of passage in *Ārya-dākinīvajrapañjara-nāma-mahātantrarājakaḡpamukhabandha*, *Bka'* 'gyur (*dpe bsdur ma*), vol. 80, 154. See variant readngs: *dman pa rnams la bya ba'i rgyud // bya min rnal 'byor de ltag* la // *sems can mchog la rnal 'byor mchog // rnal 'byor gong* med de lhag *la* //

The Great Mādhyamaka is not entirely taught in *sūtra*, but is taught in mantra. For the *Kālacakra* says:

“The triple world is not of subtle atoms, but is of consciousness; consciousness itself does not exist; The Buddha’s wisdom abides nowhere at all; these words will be spoken by Buddhists. Those men who lack the immutable, having clung to that emptiness, make a view of emptiness. Therefore, the Lord taught the mantra vehicle: that which is the bliss of the deathless, innate body.”

The end of the Great Mādhyamaka is the union of bliss and emptiness, but two—the causal emptiness with referent that is none other than the triple world, and the resultant compassion without referent that is immutable bliss—are not clearly taught in the *sūtras*. Even among mantra, the latter of the four *tantras* are best. The *Vajrapañjara* says:

“Kriya Tantra for the lowly,
yoga without action for the rest;
best of yoga for the best of beings,
anuttarayoga for all the rest.”

*bla med la'ang gsang 'dus sogs pha rgyud dang // bde dge sogs ma rgyud rnams
dang gnyis med kyi rgyud dus kyi 'khor lo rnams mthar thug gi dgongs pa cig⁸⁴⁵ kyang
gdul bya'i dbang gis brjod byed gzhung dang lam gyis phyi ma khyad par [33b] 'phags te
snga ma gnyis ni ma tshang ba dang / 'khrugs pa dang sbas pa'i rgyud yin la phyi ma dus
'khor dang po sangs rgyas ni de las zlog pa'i rgyud yin te / dus 'khor rgyud du /*

*rgyud kyi rgyal po thams cad du ni nges par rdo
rje'i tshig ni rdo rje can gyi sbas bas ste //
dang po'i sangs rgyas su ni srog chags rnams ni
thar pa'i slad du ma lus pa yang mngon sum
gsungs⁸⁴⁶*

shes dang / tri⁸⁴⁷ med 'od du /

*de ltar ma 'ongs dus kyi gdug pa'i slob dpon rnams
kyi 'jug pa gzigs nas sangs rgyas bcon ldan 'das kyis
rgyud dang rgyud gzhan thams cad du bzhi pa shes
rab ye shes kyi dbang gsal por ma mdzad de /*

⁸⁴⁵ Read: *gcig*.

⁸⁴⁶ This is a quotation from *Parama-ādibuddhoddhrita-śrī-kālacakra-nāma-tantrarājā*, Bka' 'gyur (*dpe bsdur ma*), vol. 77, 306. See variant readings: *rgyud kyi rgyal po thams cad **dag tu** nges par rdo rje'i **tshigs** ni rdo rje can **gyis** sbas **pa** ste // dang po'i sangs rgyas su ni srog chags rnams **kyi** thar pa'i slad du ma lus pa yang mngon sum gsungs //*.

⁸⁴⁷ Read: *dri*.

Though in the *anuttara* class, the father *tantras*, such as *Guhyasamāja*, the mother *tantras*, such as *Cakrasaṃvara* and *Hevajra*, and nondual *tantra*, *Kālacakra*, ultimately share the same vision, the latter is more distinguished because of being expressed according to the capacities of disciples, its texts, and its path. The prior two are incomplete, mixed up, and concealed *tantras*, but the latter—the primordial Buddha Kālacakra—is a *tantra* contrary to those. [33b] For the *Kālacakra Tantra* says:

“Vajradhāra has definitively concealed all the kings of *tantra* teachings with vajra words. In order to free sentient beings, the *Primordial Buddha* taught directly without remaining.”

And the *Vimalaprabhā* says:

“Thus, seeing the advent of future pernicious maters, Buddha Bhagavān did not clearly teach the fourth wisdom initiation in all of the different types of *tantra*. The fourth wisdom initiation, and the path of meditation on Mahāmudrā such as the path of smoke etc. are utterly concealed in the fundamental and abridged *tantras*, but are made completely clear in a few fundamental *tantras*.”

*rtsa ba'i rgyud dang bsdus pa'i rgyud rnams su bzhi pa shes rab
ye shes dang phyag rgya chen po bsgom pa du ba la sogs pa'i
lam shin tu sbas shing rtsa ba'i rgyud 'ga' zhig la rab tu gsal lo*
/ ⁸⁴⁸

zhes dang /

*rgyud kyi rgyal po thams cad la rdo rje tshig rab tu gsal ba ma
yin zhing bla ma'i brgyud pa'i rim pas rtogs par bya ba yin te /*
⁸⁴⁹

zhes dang /

*dang po'i sangs rgyas 'di la rdo rje'i tshig de dag nyid rab tu gsal
bar bstan pa dang bshad pa dang rab tu bshad pa dag gis bcom
ldan 'das kyi gsal bar mdzad de /* ⁸⁵⁰

zhes dang /

*mchog gi dang po'i sangs rgyas la rdo rje'i tshig phyag rgya chen
po bsgom pa'i lam du ba la sogs pa rab tu gsal ba yin gyi bla ma
brgyud pa'i rim pas 'ongs pa min la bla ma'i bka' yis byin gyis
brlabs pa yang ma yin no* ⁸⁵¹

zhes dang /

⁸⁴⁸ *Vimalaprabhā-nāma-mūlatantrānusāriṇī-dvādazasāhasrikālaghukālacakratantrarājaṭikā*, *Bstan 'gyur (dpe bsdur ma)*, vol. 6, 361. See variant readings: *de ltar ma 'ongs pa'i* **pa'i** *dus kyi gdug pa'i slob dpon rnams kyi 'jug pa gzigs nas / sangs rgyas bcom ldan 'das kyi rgyud dang / rgyud gzhan thams cad du bzhi pa shes rab ye shes kyi dbang gsal por ma mdzad de / rtsa ba'i rgyud dang / bsdus pa'i rgyud rnams su bzhi pa shes rab ye shes dang / phyag rgya chen po bsgom pa du ba la sogs pa'i lam shin tu sbas shing / rtsa ba'i rgyud 'ga' zhig la rab tu gsal lo //*.

⁸⁴⁹ *Ibid.*, 288. See variant readings: *rgyud kyi rgyal po thams cad la rdo* **rje'i** *tshig rab tu gsal ba ma yin zhing bla* **ma** *brgyud pa'i rim pas rtogs par bya ba yin te.*

⁸⁵⁰ *Ibid.*, see variant readings: *dang po'i sangs rgyas 'di la rdo rje'i tshig de dag nyid rab tu gsal bar bstan pa dang bshad pa dang rab tu bshad pa dag gis bcom ldan 'das* **kyis** *gsal bar mdzad* **do //**.

⁸⁵¹ *Ibid.*, see variant readings: *mchog gi dang po'i sangs rgyas la rdo rje'i tshig phyag rgya chen po bsgom pa'i lam du ba la sogs pa rab tu gsal ba yin gyi bla ma brgyud pa'i rim pas 'ongs pa* **ma yin** *la bla ma'i* **bka**s *byin gyis brlabs pa yang ma yin no //*.

And:

“The vajra words are not utterly clear in all the kinds of *tantras*, but should be understood gradually via the lineage of gurus.”

And:

“The Bhagavān made clear the vajra words in this primordial buddha by means of teaching clearly, explaining, or completely explaining them.”

And:

“Though the vajra words, meditation on the path of Mahāmudrā such as smoke etc., and such are utterly clarified in the supreme primordial buddha, they are neither received via the lineage of gurus, nor they will be blessed by the gurus teaching.”

*gang gi mchog gi dang po'i sangs rgyas mi shes pa des mtshan yang dag par brjod pa mi shes so // gang gi mtshan yang dag par brjod pa mi shes pa des rdo rje 'dzin pa'i ye shes kyi sku mi shes so // gang gi rdo rje 'dzin pa'i ye shes kyi sku mi shes pa des sngags kyi theg pa mi shes so // gang gi sngags kyi theg pa [34a] mi shes pa de thams cad ni 'khor ba pa ste bcom ldan 'das rdo rje 'dzin pa'i lam dang bral ba'o // de lta bas na mchog gi dang po'i sangs rgyas ni bla ma dam pa rnams kyis bstan par bya shing thar pa don du gnyer ba'i slob ma dam pa rnams kyis mnyan par bya'o //*⁸⁵²

zhes so / gsang 'dus rgyud phyi mar yang

*yan lag drug gi rnal 'byor gyi //
bsnyen pa byas nas mchog bsgrub kyi //
gzhan du bsgrub bya dngos grub mchog //
'grub par 'gyur ba med pa nyid*⁸⁵³

*ces gsungs so // 'dis ni 'bras bu sangs rgyas thob par 'dod pas mthar thug sngags dang
khyad par du dang po'i sangs rgyas kyi dgongs pa sbyor ba yan lag drug sgom dgos
shing ma sgoms na sangs rgyas mi thob par bstan pas shin tu gnad che ba 'di la skal ldan
blo mchog rnams kyi rtogs spyod*⁸⁵⁴ *mdzad par zhu //*

⁸⁵² *Ibid.*, 362. See variant readings: gang **gis** mchog gi dang po'i sangs rgyas mi shes pa des mtshan yang dag par brjod pa mi shes so // gang **gis** mtshan yang dag par brjod pa mi shes pa des rdo rje 'dzin pa'i ye shes kyi sku mi shes so // gang **gis** rdo rje 'dzin pa'i ye shes kyi sku mi shes pa des sngags kyi theg pa mi shes so // gang **gis** sngags kyi theg pa mi shes pa de **dag** thams cad ni 'khor ba pa ste bcom ldan 'das rdo rje 'dzin pa'i lam dang bral ba'o // de lta bas na mchog gi dang po'i sangs rgyas ni bla ma dam pa rnams kyis bstan par bya **zhing** / thar pa don du gnyer ba'i slob ma dam pa rnams kyis mnyan par bya'o //.

⁸⁵³ *Paramārthasaṃgraha-nāma-sekoddezaṭīkā*, Bstan 'gyur (dpe bsdur ma), vol. 7, 616. See variant readings: yan lag drug gi rnal 'byor **gyis** // bsnyen pa byas nas mchog **sgrub ste** // gzhan du bsgrub bya dngos grub mchog // **'byung bar** 'gyur ba med pa nyid //.

⁸⁵⁴ Read: dpyod.

And:

“Whoever does not know the supreme primordial Buddha do not know the *Nāmasaṃgīti*. Whoever does not know *the Nāmasaṃgīti* does not know the *jñānakāya* of Vajradhāra. Whoever does not know the *jñānakāya* of Vajradhāra does not know the *mantrayāna*. Whoever does not know the *mantrayāna* are wanderers in samsara, and are bereft of the path of Bhagavān Vajradhāra. Therefore, the supreme primordial Buddha should be taught by holy gurus and should be listened by disciples striving after freedom.”
[34a]

The later *Guhyasamāja Tantra* says:

“By making resort to the six-limbed yoga one accomplishes the supreme. There are no other means of accomplishing the supreme *siddhi*.”

This shows that desiring to obtain the fruit of Buddhahood, one must ultimately meditate on mantra, and in particular on the six-limbed yoga that is the message of the primordial buddha. As it is said that if one does not meditate one will not obtain Buddhahood, O you fortunate and wise ones, examine carefully this critical point.

des na nges don mthar thug dbu ma chen po dang don dam chos sku dang ye shes
 kyi sku dang chos nyid rang bzhin 'od gsal gyi gnas lugs ni bka' la 'khor lo gsum pa dang
 // dus kyi 'khor lo dang bstan bcos la sems 'grel skor bcu ste byams chos lnga dang
sngags kyi 'grel pa skor lnga dpang du che ba yin te / bcom ldan 'das phyag na rdo rjes /
bde mchog stod 'grel du /

yang na byang chub sems pa'i 'grel bshad kyi rtogs
 par bya'i // gzhan mkhas pa'i mngon pa'i nga rgyal
 dang ldan pa rnams kyis byas pas ni ma yin no /⁸⁵⁵

zhes so // de'i phyir sangs rgyas thams cad kyi ye shes dang ngo bo nyid sku bcom ldan
 'das rdo rje sems dpa' don dam chos dbyings ni nam mkha' ltar kun la khyab cing rgyu
 mtshan de'i stobs kyis sems can thams cad chos sku'i bde gshegs snying po can yin pa ni
 rgyal [34b] ba sras dang bcas pa rnams kyis bka' bstan bcos man ngag rnams su gsungs
 pa'i thugs bcud gcig tu tril⁸⁵⁶ ba yin pas sus kyang sun 'byung par mi bya zhing ston pa'i
 gsung la yid ches par bya'o //

⁸⁵⁵ *Lakṣābhīdhānāduddhṛitalaghutantrapīṇḍā rthavivarāṇa-nāma*, Bstan 'gyur (dpe bsdur ma), vol. 8, 1138. See variant readings: yang na byang chub sems **pas mdzad** pa'i 'grel bshad **kyis** rtogs par bya'i // gzhan mkhas pa'i mngon pa'i nga rgyal dang ldan pa rnams kyis byas **pa** ni ma yin no //.

⁸⁵⁶ Read: *dril*.

Therefore, the third wheel of teaching among the periods of teaching—the *Kālacakra*, the ten cycle commentary on Yogācāra, the five Dharmas of Maitreya, and the five cycle commentary on mantra—are key witnesses with regard to the definitive, final, great Madhyamaka, the ultimate *dharmakāya*, the *jñānakāya*, and the reality that is fundamentally in the nature of clear light. In the *Cakrasaṃvarastotrabhāṣya*, Bhagavān Vajrapaṇi says:

“Furthermore, one should understand the explanations in the bodhisattva’s commentaries, and not in terms of those by the conceited and prideful.”

Therefore, the *jñāna* and *svabhāvikakāyas* of all the buddhas, being the ultimate reality of Vajrasattva, permeate everything like sky. That all sentient beings possess the sugatagarbha that is the *dharmakāya* by virtue of this reason is the essence of the teachings, *śāstras*, and instructions given by the jinas and their sons condensed into a single drop. Thus no one should undermine them, and everyone should believe in them.

[34b]

'di ltar bshad na bstan la bya ba byas //
'di ltar bshad na rgyal ba'i gdung 'tshob cing //
'di ltar bshad na gdul bya'i yar 'tren⁸⁵⁷ yin //
'di las gzhan du 'chad byed skyes bu gang //
thun mongs gtsug lag kun la mkhas gyur kyang //
zab cing rgya che'i chos la rtog dpyod bral //
trang⁸⁵⁸ don kun sdzob⁸⁵⁹ phyogs la mkhas gyur kyang //
nges don don dam phyogs la rnam par 'thoms //
chos can sbun pa'i cha la mkhas gyur kyang //
chos nyid snying po'i cha la rnam par rmongs //
tshig sogs rton pa bzhi la zhen gyur nas //
don sogs rton pa bzhi dang bral bar gyur //
'di 'tra'i⁸⁶⁰ rigs rnams mkhas pa'i grags 'byor nas //
bu slob rdul bzhin kun tu khyas gyur kyang //
bstan pa'i gzugs brnyan gsal bar byed gyur gyi //
yin lugs snying po'i bstan pa de ltar min //
jo nang grub mtha' nor zhes smra ba rnams //
grub mtha'i mthar thug snang bcas dbu ma dang //
bstan pa'i mthar thug bde gshegs snying po la //
blo kha ma phyogs rang mtshan bstan par zad //

⁸⁵⁷ Read: 'dren.

⁸⁵⁸ Read: drang.

⁸⁵⁹ Read: rdzob.

⁸⁶⁰ Read: 'dra'i.

If explained thusly, one acts on behalf of the teaching.
If explained thusly, one become a successor of the Jina.
If explained thusly, one will be an example to disciples.
Those people who explain it differently than this,
Though learned in all the common writings,
Lack investigative analysis of the profound and vast Dharma;
Though learned with regard to the interpretable and conventional,
Are confused with regard to the definitive and ultimate;
Though with regard to the husk of the Dharma,
Are befuddled with regard to the reality at its core;
Cling to reliance on words and such, among the four reliances,
Yet lack reliance on the meaning and such, among the four reliances.
Though this type gains the fame of the learned
And quickly attract disciples like dust,
They illumine merely a reflection of the teaching,
But the fundamentally essential teaching is not like that.
Those who say that the Jonang tenets are mistaken
Reveal that they have not turned their minds toward
The ultimate system of Madhyamaka possessed of appearances
And the ultimate teaching of the *sugatagarbha*.

jo nang grub mtha' 'gogs pa'i zol gyis ni //
nya rnams gsod phyir chu la brdeg pa ltar //
rgyal ba sras dang bcas la rgol ba dang //
bde gshegs snying po 'gog par byed par zad //
bde gshegs snying 'gog byed gang yin des //
dam chos spangs shing [35a] bstan pa bkrugs⁸⁶¹ par gyur //
de yis bsod nams min pa bsags pa'i phyir //
rang dang rjes 'jug thams cad phung bar byas //
de ltar yin min blo ldan gzur gnas kyis //
'dir trangs⁸⁶² lung khungs gsal ba ston pa po //
de lta'i tshul la ma phod snying rje yis //
chos dbyings gsal ba'i sgron 'di lha yis sbyar //
de las byung ba'i dge ba'i 'od zer gyis //
'gro kun blo yi mun pa kun bral nas //
sngon chad grub mtha' rnam dpyod phal cher rnams //
spyir du dbu sems khyad par ma phyed cing //
snang med snang bcas bde chen dbu ma gsum //
rim par khyad zhugs khyad par ma dgongs par //
log pa'i lam de yang dag sun phyung nas //
chad pa'i mthar lhung sgro skur bral ba yi //
lam la 'jug rnams gnas lugs gsal ston pa'i //
gdams pa 'di ltar spyad na mchog thob 'gyur //

⁸⁶¹ Read: *dkrugs*.

⁸⁶² Read: *drangs*.

By rejecting the Jonang system
They attack the Jinas and their sons,
And end up refuting the *sugatagarbha*.
Like killing a fish while splashing in water. [35a]
Those who refute the *sugatagarbha*
Abandon the holy Dharma and muddle the teachings.
Because they cause accumulation of nonmerit,
They ruin themselves as well as their followers.
Whether it is so or not, the intelligent and impartial
Can decide based on the citations presented here.
Out of compassion with regard to this type of situation
Lha composed this *Lamp which Illuminates the Expanse of Reality*.
All wanderers, having been freed from mental darkness
By the virtuous rays that emanate from it,
Completely disbelieve perverted paths of
Systems taught in the past, most of whose analysis
Generally do not distinguish between Yogācāra and Madhyamaka,
And lack any consideration of the particular sequence and the distinctions
between the three—Madhyamaka devoid of appearances, with
appearances, and of great bliss.
Thus, freed from falling into the extreme of nihilism, and from
exaggeration and deprecation,
They, having entered the path, take up the advice that clearly teaches

*zhes rton pa bzhi ldan gyi dge slong lha yi rgyal mtshan gyis nam mkha' mdzod du sbyar
ba'o // magalabahakhatu / lha'i rgyal mtshan gyis sbyin par bya ba'i chos so //*

reality, Thereby obtaining the supreme.

This was composed by the Bhikṣu endowed with four reliances, Lha yi rgyal mtshan, at Nam mkha' mdzod. Mamghalabhakhatu. This is Dharma was given by Lha'i rgyal mtshan.

Appendix I

Nges don la bskul ba nam mkha'i nor bu

[1b] *nges don gyi chos la bskul ba nam mkha'i nor bu zhes bya ba*

*sangs rgyas bcom ldan 'das la phyag 'tshal lo*⁸⁶³ //

gang zhig nyes ba kun las rnam grol zhing //

yon tan rin chen ma lus rab rdzogs pas //

sems can kun gyi gnyen gcig thugs rje can //

ston pa mtshungs med thub pa la phyag 'tshal //

nyid kyi bstan pa 'dzin pa'i gang zag mchog //

bshes gnyen rnam kyi snyan du tshig 'di zhu //

chos mdzad thams cad sangs rgyas thob phyir du //

yang dag chos mchog slob par 'dod mthun mod //

yang dag chos mchos yin min gnam thig ni //

rdzogs sangs myur du 'thob dang mi 'thob yin //

rdzogs sangs myur du 'thob pa'i chos yin na //

theg pa lta ba mtho ba'i yang rtse yin //

lam zab grub mtha' bzang ba'i mthar thug yin //

min na de dag rnam las bzlog pa'o //

⁸⁶³ The verse appears on the title page: *nges don la bskul ba nam mkha'i nor bu zhes bya ba bzhugs so // jo nang grub mtha' nges don kho na ste // de la mos rnam myur du sangs rgyas 'thob// mi mos pa rnam de las gzhan du 'gyur // zhes pa'i tshul rnam gzhung 'dis ston par byed //*.

rdzogs sangs myur du thob byed chos mchog ni //
 chos 'khor gsum las 'khor lo gsum pa dang //
 mdo sngags gnyis las rdo rje theg pa dang //
 gsang sngags nang nas dus kyi 'khor lo dang //
 bstan bcos nang nas sems 'grel skor bcu'o //
 (ka) ston pa'i mdo sde rab 'byams thams cad kyi //
 rang 'grel mdo sde dgongs pa nges 'grel las //
 dang po bden bzhi bar pa mtshan nyid med //
 gsum pa legs par rnam phye'i chos 'khor zhes //
 'khor lo rim gsum rim par bskor ba las //
 legs par rnam phye'i chos skad myur med pa'i //
 'khor lo dang po bar pa gnyis po ni //
 bla na mchis dang skabs mchis drang ba'i don //
 rtsod pa'i gzhi'i gnas su gyur pa dang //
 de la mos te yi ge 'bri sogs kyi //
 chos spyod byas pa'i bsod nams sen mo'i rtse'i //
 rdul dang ba lang rmig rjes chu dang mtshungs //
 legs par rnam par phye nas ston pa'i [2a] bka' // ⁸⁶⁴
 gsum pa bla dang gong na ma mchis shing //
 nges don rtsod gzhi'i gnas su ma gyur dang //
 mos te yi ge 'bri sogs chos spyod kyi //

⁸⁶⁴ Interlinear note: “Please read the *ka* and etc of sign in root text from *ka* to *kha*, then read from *ka* to *kha* in the commentary. Similarly, please compare the root text and commentary for the rest part.” (*ka sogs rtsa bai tho ka nas kha la thug pa bklags nas / de rjes 'grel ba'i ka nas kha la thug pa bklag go / de bzhin du 'og ma rnams la rtsa 'grel bsdebs la bya'o /*).

bsod nams sa gzhi byin⁸⁶⁵ gyi rdul dang ni //
 rgya mtsho chen po'i chu dang mtsungs par gsungs //
 (kha) gzungs kyi dbang phyug rgyal pos zhus pa'i mdor //
 bde gshegs snying po mi mthong sgrib byed pa'i //
 dri ma rags dang 'bring dang phra ba gsum //
 rim bzhin sbyong ba'i don du chos 'khor gsum //
 rim par bskor ba 'dis kyang bar pa las //
 chos 'khor gsum pa khyad par 'phags par bstan //
 dper na sgom spang che 'bring chung ba yi //
 gnyen po sgom lam chung 'bring chen po rnams //
 rim par phyi ma khyad par 'phags pa bzhin //
 gzhan yang 'khor lo rim gsum khyad par ni //
 rjod byed 'dul ba mdo sde mngon pa dang //
 brjod bya tshul khriims ting 'dzin shes rab kyi //
 bslab pa gsum po rim par ston pa yi //
 spyod pa sgom pa lta ba rnam pa gsum //
 go rim ji bzhin ston par byed pa yin //
 'dis kyang 'khor lo bar las gsum pa ni //
 khyad par 'phags par rgyud bla'i gzhung du gsungs //
 dper na phyin drug nang nas sher phyin bzhin //
 (ga) 'khor lo gsum pa'i gzhung mchog gang zhe na //
 bde gshegs snying po sgras zin ston pa'm //
 mi ston na yang don ni rab ston pa'i //

⁸⁶⁵ Read: byings.

legs par rnam par phye ba'i chos 'khor te //
 snying po dang ni shun par phye ba'am //
 de bzhin kun rdzob dang ni don dam dang //
 chos can chos nyid glo bur gnyug ma dang //
 gnas skabs mthar thug rnam shes ye shes dang //
 rang byung gzhan byung 'dus byas 'dus ma byas //
 btags pa gnyis dang yongs grub la sogs par //
 rnam par phye nas ston pa'i gsung rab ste //
 byams pas theg pa chen po rgyud bla mar //
 gsungs nas yang 'dir rgyal [2b] rnams sems can la //
 sangs rgyas snying po yod ces ci ste gsung //
 zhes dang dgongs pa nges par 'grel ba ru //
 legs par rnam par phye ba'i chos 'khor zhes //
 gsum pa'i khyad chos yin par gsungs phyir ro //
 (nga) mdo mchog 'di'i brjod bya'i gtso bo ni //
 bde gshegs snying po 'od gsal chos kyi sku //
 rtag brtan gyung drung kun 'gro khyab pa'i bdag //
 rang byung ye shes shes rab pha rol phyin //
 don dam bden pa 'gyur med yongs grub ste //
 sems can rnams la dri bcas gzhi ru bzhugs //
 slob pa rnams la sbyong byed lam du bzhugs //
 longs sprul la sogs dus gsum gzugs sku la //
 dri bral 'bras bu'i tshul du bzhugs pa la //

mos nas theg chen chos spyod bcu spyad na //
 myur du sangs rgyas thob par rab 'gyur te //
 (ca) rab zhi rnam nges mdo las gang gi lha'i //
 bskal pa bye ba'i bar du dpag yas kyi //
 dge 'dun rnam la ci 'dod bsnyen bkur bas //
 gzhan gang de bzhin gshegs pa rtag pa dang //
 gyung drung zhes ni tsig tu brjod pa yi //
 bsod nams ches cher grangs med bskyed par gsungs //
rgyal ba'i yon tan ye shes bsam yas mdor//
 gang gis bskal pa bye ba stong phrag brgyad //
 pha rol phyin pa lnga la spyad pa bas //
 gzhan gang de bzhin gshegs pa rtag pa'o //
 snyam du mos par byed pa de yi ni //
 de las bsod nams ches cher grangs med bskyed //
 ces dang snying po'i mdo bcu la sogs pa //
 'khor lo gsum pa'i mdo sde rab 'byams las //
 phan yon tshad med gsungs pa rnam bsod nas //
 gsum pa'i dgongs 'grel thun mong ma yin pa //
theg chen rgyud blar gsungs pa 'di lta ste //
 blo ldan rgyal ba'i yum 'di la mos pa //
 sangs rgyas yon tan tshogs kyi snod 'gyur te //
 bsam med yon tan tshogs la mngon dga' bas //
 sems can kun gyi bsod nams [3a] zil gyis gnon //

gang zhig byang chub don du gnyer
 bas gser zhing nor bus spras pa ni //
 sangs rgyas zhing rdul mnyam pa
 nyin re chos rgyal rnams la rtag 'bul la//
 gzhan gang 'di las tshig tsam thos
 shing thos nas kyang ni mos na 'di //
 sbyin pa las byung dge ba de las
 bsod nams ches mang thob par 'gyur //
 blo ldan gang zhig bla med byang
 chub 'dod pas bskal pa du mar yang //
 lus ngag yid kyis 'bad pa med par
 tshul khrims dri med srung byed la //
 gzhan gang 'di las tshig tsam thos
 shing thos nas kyang ni mos na 'di //
 tshul khrims las byung dge ba de las
 bsod nams ches mang thob par 'gyur //
 gang zhig 'di na srid pa gsum gyi nyon
 mongs me 'jil bsam gtan ni //
 lha dang tshangs gnas mthar son
 rdzogs pa'i byang chub 'pho med thabs bsgoms la //
 gzhan gang 'di las tshig tsam thos
 shing thos nas kyang ni mos na 'di //
 bsam gtan las byung dge ba de las

bsod nams ches mang thob par 'gyur //
gang phyir sbyin pas longs spyod dag ni sgrub byed cing //
khrims kyis mtho ris bsgoms pas nyon mongs spong byed la //
shes rab nyon mongs shes bya kun spong de'i phyir //
'di mchog nyid de de'i rgyu ni 'di thos yin //
gnas dang de'i gyur pa dang //
de yi yon tan don sgrub ste //
rgyal ba yi ni mkhyen pa'i yul //
rnam bzhi ji skad brjod 'di la //
blo ldan yod dang nus nyid dang //
yon tan ldan par mos pa na //
myur du de bzhin gshegs pa yi //
go 'phang thob pa'i skal ldan 'gyur //
thos pa las byung shes pa yi //
snang ba rgya chen 'dis brgyan pa'i //
blo ldan myur du sangs rgyas kyi //
spyod yul kun la 'jug par 'gyur //
[3b] 'di las de ni thos pa las //
spro dang ston pa bzhin gus dang //
shes rab ye shes byams chen skye //
chos lnga skyes phyir de las ni //
kha na ma tho med mtsungs lta //
skyon med yon tan ldan pa dang //

bdag dang sems can mtshungs byas te //
 sangs rgyas nyid ni myur du thob //
 ces pa byams pas gsungs phyir ro //
 gzhan yang sngags kyi phan yon ni //
 'phags pa lhas mdzad sgrib sbyong du //
 sngags kyis sbyangs na shing la sogs //
 bems po rmongs bcas rab dka' yang //
 lha nyid du ni rab 'gyur na //
 shes dang ldan pa'i lus ci smos //
 gang zhig bskal pa grangs med ni //
 mang pos spyod kyang mi 'thob pa'i //
 sangs rgyas tshe 'di nyid kyis ni //
 'thob pa 'di la the tshom med //
 theg pa chen po'i bdag nyid che //
 bsod nams ye shes tshogs kyi ni //
 kun mkhyen go 'phang thob dka' ba //
 tshe 'di nyid la thor par 'gyur //
 zhes gsungs dus kyi 'khor lo las //
 tshe gcig sangs rgyas thob pa yang //
 lo grangs dpag med mi dgos par //
 shin tu myur ba thob pa'i tshul //
 gsungs pa rnams kyi don bsdus pa //
 kho bos smras pa 'di lta ste //

lam zab mo sbyor ba yan lag drug //
 sangs rgyas kyi dbu snyung bzhes pa'i chos //
 nyin gcig la yid ches rnyed pa'i chos //
 rnal 'byor la zla dus thebs pa'i chos //
 grub thob la lo dus thebs pa'i chos //
 tshe gcig la sangs rgyas thob pa'i chos //
 chos 'di dang mjal rnams bskal ba bzang //
 rtse gcig tu sgrub rnams bsod nams bsags //
 tshe gcig la sangs rgyas thob pa yang //
 skal ba dang brtson 'grus mchog gyur las //
 lo bzhi dang zla ba phyed dgu na //
 de bas ni skal [4a] zhan dbang 'bring gis //
 lo bdun dang zla ba phyed dgu 'am //
 lo brgyad dang zla ba gsum na'o //
 tha mas ni lo bcu phan chad la //
 yang thas kyang skye bdun tshun la'o //
 e ma thar mchog thob 'dod skyes bu kun //
 tshe 'di yun thung shes bya thug med cing //
 khrid kha'i tshul yang bsam gyis mi khyab pas //
 ngang pas chu la 'o ma len pa ltar //
 shun pa dor la snying po 'di nyid bsgoms //
 'byor ldan bsod nams sog par 'dod rnams kyang //
 'di yi grwa sa tshugs la mthun rkyen sgrubs //

dal 'byor longs spyod snying po'i mchog blangs so //
 lam 'di dor nas lam gzhan slob byed rnams //
 rin chen dor nas 'ching bu tshol ba dang //
 mkha' lding dor nas bong bu zhon dang mtshungs //
 (cha) chos nyid mthar thug bde gshegs snying po 'di //
 mdo yi nges don yin par ma zad kyi //
 sngags kyi theg pa'i nges don mchog kyang yin //
 don dam mtshan brjod brjod bya'i gtso bo mchog //
 dus gsum sangs rgyas kun gyi ye shes te //
 de bzhin gshegs pa kun gyi snying por gsungs //
 (ja) sngags kyi mthar thug dus kyi 'khor lo yi //
rgyas 'grel dri ma med pa'i 'od nyid du //
 don dam de bzhin gshegs pa'i snying po ni //
 le'u lnga par rgyas par brjod par bya //
 zhes pas dus 'khor ye le'i nges don gyi //
 brjod bya thams cad bde gshegs snying por gsungs //
rgyud bla las kyang bde gshegs snying po ni //
 don dam nyid du gsungs pas don dam pa //
 ci'i phyir na drang ba'i don du 'gyur //
mdo sde sa bcu pa las kham gsum po //
 thams cad sems nyid yin par rab gusngs shing //
 'khor lo gsum pa dgongs 'grel bcas par yang //
 gang snang thams cad sems su gsungs pa rnams //

dgag par bya phyir dbu ma 'jug [4b] pa ru //
 gal te 'di dag sems tsam zhes mkhyen nas //
 de las gzugs nyid dgag par mdzad na ni //
 slar yang de las bdag nyid chen po'i sems //
 ma rig las las skyes par ci ste gsungs //
 des na sems las gzhan pa'i byed pa po //
 bzlog gi gzugs ni bkag pa ma yin no //
 mdo sde gang las phyi rol don yod min //
 sems ni sna tshogs snang ngo zhes gsungs pa //
 gzugs la shin tu chags gang de dag la //
 gzugs bzlog pa ste de yang drang don nyid //
 'di ni ston pas drang don nyid gsungs shing //
 'di ni drang don nyid du rigs pas 'thad //
 rnam pa de lta'i mdo sde gzhan yang ni //
 drang don nyid du lung 'dis gsal bar byed //
 shes bya'i bud shing skam po ma lus pa //
 bsregs pas zhi de rgyal rnam chos sku ste //
 de tshe skye ba med cing 'gag pa med //
 sems 'gags pa de sku yi mngon sum mdzad //
 ces pa 'di rnam shin du mi rigs ste //
 ston pa'i bka' lung rigs pas gnod phyir ro //
 bka' ni gong gi sa bcu'i mdo sogs dang //
 rgyud las rin chen sems las phyir gyur pa'i //

sangs rgyas dang ni sems can 'ga' yang med //
dbu ma rigs pa drug cu pa las kyang //
 ma rig pa yi rkyen gyis 'jig rten zhes //
 gang gi phyir du rdzogs pa'i sangs rgyas gsungs //
 de yi phyir na 'jig rten 'di dag kun //
 rnam par rtog par cis mi 'thad // ces bshad //
 rigs pa snang ba rang sems yin pa'i rtags //
 dngos po gcig la rigs drug sems can la //
 mthong snang mi 'dra rnam pa drug tu byung //
 stag mo brag dang keng rus lha bsgoms pas //
 de dag mngon sum snang ba'i gtam rgyud yod //
 sa sogs zad par goms pa'i rnal 'byor la //
 thams cad sa la sogs par snang ba yod //
 shes pa gdon gyis brlabs [5a] shing khrid pa'i tshe //
 chu chen rgal yang chu med lam du mthong //
 gangs brag mtsho rnams khang bzang nyams dgar mthong //
 des na snang ba sems 'gog du pas ci //
 khyed kyis sngar drangs mdo sde gzhan yang ni //
 zhes pa'i 'grel par dgongs 'grel la sogs pa //
 chos 'khor gsum pa'i mdo dang mtshan nyid gsum //
 kun gzhi rnam shes bde gshegs snying po sogs //
 thams cad drang don kho na yin pa dang //
 sems tsam bshad par mi rigs rigs na ni //

yum gyi mdo la'ng thal 'gyur 'di nyid kyi //
byams zhus gnyis dang sher phyin lnga brgya par//
yum dgongs mtshan nyid gsum du gsungs phyir ro //
kun gzhi rnam shes sems tsam chos yin na //
dbu ma byang chub sems 'grel la yang thal //
bar pa snang med dbu ma'i gzhung yin mod //
'khor lo gsum pa sems tsam gzhung yin na //
snang bcas dbu ma'i gzhung de gang la byed //
bde gshegs snying po drang don kho na na //
de las gzhan pa'i dbu ma'i nges don gang //
mtshan brjod la sogs nges don bka'yi don //
chos 'khor gsum pa rjes 'brang dang bcas pa //
sams tsam chos su 'bebs pa bstan pa yi //
chom rkun chen por mkhas pas shes bya ste //
bshad chos pa rnams phal cher nges don la //
rmongs pa'i rtsa ba thams cad 'di la thug //
nges don ma rtogs sangs rgyas thob gyur ram //
khyed kyi 'bras bu chos sku 'chad pa yi //
shes bya'i bud shing zhes sogs pa'i 'grel ba ru //
gzugs nas rnam mkhyen bar gyi chos thams cad //
ces pa 'di la rnam dbye yod na ni //
chos 'khor gsum pa'i gzhung la rgol ba mtshar //
med na chad lta 'di las che ba ci //

sems 'gags pa ni zhes pa la yang mtshungs //
 skye 'jig med [5b] pa'i chos sku de nyid ni //
 ye shes yin nam ma yin yin na ni //
 sems 'gags pa dang 'gal te ma yin na //
 chos sku'i don du mi rung chos sku ni //
 ye shes phung po nyid du rgyal bas gsungs //
dran pa nyer bzhag la sogs zag med kyi //
chos tshan nyer gcig po la brjod pa yin //
 stobs sogs gzugs sku'i yon tan du 'chad pa //
 byams mgon dang 'gal rnal 'byor gong ma yis //
 'og ma 'go ma rnams la rim pas gnod //
 chos sku bral 'bras gzugs sku skyed 'bras dang //
 chos sku don dam gzugs sku kun rdzob dang //
 gzugs sku 'dus byas chos sku 'dus ma byas //
 stobs sogs bral 'bras mtshan sogs smin 'bras yin //
 lus dang 'dra ba gzugs kyi sku yin te //
 sems dang 'dra ba chos kyi sku yin no //
 gzugs sku'i rten ni zhal phyag can gyi lha //
 chos sku'i rten ni yongs rdzogs mchod rten yin //
 ye shes tshogs rdzogs chos kyi sku lags te //
 rnam rtog bral ba'i yon tan kun gyi gzhi //
 dran pa nyer bzhag rmang gi khri 'phang brtan //
 brtson 'grus yan lag khri 'phang gnyis pa legs //

rdzu 'phrul rkang bzh'i khri 'phang gsum pa dge //
dbang po lnga yi khri 'phang bzhi pa bzang //
bum pa byang chub yan lag bum rten stobs //
bre⁸⁶⁶ legs 'phags pa'i lam gyi yan lag brgyad //
srog shing shes bcu stobs bcu gdugs phreng bcu //
gdugs phreng ma 'dres dran pa nyer bzhag gsum //
thugs rje 'phags pa'i chos kyi char khabs lding //
bla med go 'phang gdugs kyi nam 'phang mtho //
'jig rten mun sel ye shes nyi zla gsal //
zhes sogs rnam pa du ma gsungs pa yi //
rnam gzhaḡ khyed kyi chos sku la mi rigs //
sku dang [6a] ye shes gzhan snang la bzhag nas //
rang rgyud ye shes 'dod pa med phyir ro //
ye shes med pa'i chos sku a re mtshar //
slob dpon zla grags 'phags pa klu sgrub kyi //
dgongs pa ji bzhin 'chad par grags mod kyi //
thun mong pal pa'i cha rnams mthun mod kyang //
gtso bo nges don phyogs rnams mi mthun pas //
'di gnyis dgongs pa gcig tu ji ltar 'gyur //
(nya) 'phags pa klu sgrub kun rdzob don dam gyi //
bden pa gnyis la bden lugs grub lugs gnyis //
bden pa gnyis la snang lugs stong lugs gnyis //
bzhed cing gshis la grub pa'i don dam dang //

⁸⁶⁶ Read: *nges*.

myang 'das ye shes chos kyi dbyings rnams bzhed //
gnyug ma'i sems nyid dri ma las grol ba //
yi dam lha mchog don dam chos skur bzhed //
de nyid rtag brtan gyung drung nyid du bzhed //
'khor 'das snang ba rang rang sems su bzhed //
don dam byang sems de bzhin nyid du bzhed //
chos dbyings sems dang ye shes nyid du bzhed //
gnas skabs kun gzhi rnam par shes pa'ng bzhed //
'di rnams rigs tshogs stong⁸⁶⁷ tshogs sgom rim dang //
byang chub sems 'grel sogs na gsal bar bzhugs //
slob dpon zla ba 'di rnams kun mi bzhed //
chos dbyings sems dang ye shes nyid du ni //
rgyal ba'i yum gyi mdo las gsal bar gsungs //
de yang gzugs nas rnam mkhyen bar gyi chos //
rnam dag rnams dang rnam mkhyen sher phyin gnyis //
phan tshun gcig yin so so ma yin pa //
kun gyi de bzhin nyid la dgongs pa yin //
gzugs sogs chos rnams kun gyi de bzhin nyid //
bla med rdzogs pa'i byang chub nyid du gsungs //
(ta) chos dbyings sems dang ye shes ma yin na //
'dus ma byas kyi rnam mkhyen sher phyin med //
'dus ma byas kyi byang chub sangs rgyas med //
shes [6b] pa gang yin 'dus byas mi rtag pa //

⁸⁶⁷ Read: *bstod*.

zhes sogs lta log thams cad 'di la thug //
 bde gshegs snying po la sogs mthar thug gi //
 chos spong lta log thams cad 'di la thug //
 'khor lo gsum pa drang don yin pa dang //
 drang don mdo sde nges don yin no zhes //
 bstan pa dkrug pa'i log lta'ng 'di las byung //
 'di lta'i nyes dmigs chen po spang ba'i phyir //
kri ya dpung ba bzang po'i rgyud nyid du //
 rmongs pa gang gi lus dang ngag dang ni //
 de bzhin yid kyi dge ba gang byas kyang //
 thams cad log par lta bas bcom pas na //
 de yis rnam smin mi 'dod 'bras bur 'gyur //
 dper na sa dang chu dang dus ldan yang //
 sa bon tshig pa myu gu mi skye ltar //
 de bzhin mi shes log lta bcom pa yi //
 sems la dge ba'i chos rnams mi skye'o //
 de phyir log par lta ba rnam par spang //
 yang dag lta ba nyid la brten par gyis //
 byams pas theg pa chen po rgyud bla mar //
 gang phyir rgyal las ches mkhas 'ga' yang
 'jig rten 'di na yod min te //
 ma lus de nyid mchog ni tshul bzhin kun
 mkhyen gyis mkhyen gzhan min pa //

de phyir drang srong rang nyid kyis bzhag
mdo sde gang yin de mi dkrug //
thub tshul gzhig phyir de yang dam chos la
ni gnod pa byed par 'gyur //
nyon mongs rmongs bdag rnams kyis
'phags la skur ba dang //
des gsungs chos la brnyas gang de kun
zhen ltas byas //
des na zhen lta'i dri can de la blo mi sbyar //
gos gtsang tshon gyis rnam bsgyur snum gyis gos pa ltar //
blo dman phyir dang dkar mos bral phyir log
pa'i nga rgyal la brten phyir //
dam chos phongs pas bsgribs pa'i bdag phyir
drang don de nyid 'dzin pa'i phyir //
rnyed la brkam phyir lta ba'i dbang phyir chos
sun 'byin pa bsten [7a] pa'i phyir //
chos 'dzin bsrings phyir mos pa dman phyir dgra
bcom rnams kyis chos spong byed //
ji ltar zab mo'i chos nyams de bzhin mkhas pa
rnams kyis me dang ni //
mi zad sbrul gdug gshed ma dang ni thog la
shin du 'jigs mi bya //
me sbrul dgra dang rdo rje'i mes ni srog dang

bral ba tsam byed kyi //
 de las mnar med rnams kyi 'gro ba shin tu 'jigs
 par 'gro mi 'gyur //
 gang zhig yang yang sdig grogs bsten pas
 sangs rgyas ngan sems ldan gyur dang //
 pha ma dgra bcom gsod pa bya ba min
 byed mchog tshogs 'byed pa'i mi //
 de yang chos nyid nges par bsams na
 myur du de las thar 'gyur gyi //
 gang zhig yid ni chos la sdang ba de la
 thar pa ga la yod //
 ces gsungs pa rnams mkhas pas yang nas yang //
 legs par bsams nas chos spong las spang zhing //
 ston pa'i gsung rab rnam par dkrug mi bya //
 tshe 'di yun thung shes bya thug med pas //
 ngang pas chu la 'o ma len pa ltar //
 shun pa dor la snying po'i chos la 'bad //
 myur du sangs rgyas thob par 'dod pa yis //
 chos 'khor mthar thug 'khor lo gsum pa dang //
 sngags kyi mthar thug dus kyi 'khor lo dang //
 dgongs 'grel mthar thug sems 'grel bcu la bslab //
 de ltas tshigs su bcad 'di mkhas rnams la //
 gcig tu bstan la bsams nas rab zhus kyi //

chags sdang sogs kyi kun slong yod re skan //
de las byung ba'i rab yangs dge ba yis //
jo nang grub mtha' nor zhes smra byed pa //
skal dman log lta can gyis bsgos pa yi //
phra ma snga btsan bag chags ngan spangs nas //
gzur gnas blo gros mchog gis nges don gyi //
chos kyis bstan pa'i bya ba 'phel gyur nas //
[7b]'gro kun rdzogs sangs myur du thob gyur cig //
nges don gyi chos la bskul ba nam mkha'i nor bu zhes bya ba / dus 'khor ba
lha'i rgyal mtshan gyis dben gnas nam mkha' mzdod du sbyar ba'o // dge'o //

Appendix II

Nges don la bskul ba nam mkha'i nor bu'i skabs su 'debs rgyu'i lung bsdus zhes
bya ba

nges don la bskul ba nam mkha'i nor bu'i skabs su 'debs rgyu'i lung bsdus zhes
bya ba /

ston pa sangs rgyas bcom ldan 'das la phyag 'tshal lo //

jo nang grub mtha' nges don kho na yin //

de la mos rnams myur du sangs rgyas thob //

mi mos pa rnams de las gzhan du 'gyur //

zhes pa'i tshul rnams gzhung 'dis ston par byed //

(ka)rang 'grel mdo sde dgongs pa nges 'grel las / zhes sogs ni /

de nas bcom ldan 'das la byang chub sems dpa' don dam
yang dag 'phags kyis 'di skad ces gsol to // bcom ldan 'das
kyis yul wa ra na si drang srong smra ba ri dwags kyi nags
su nyan thos kyi theg pa la yang dag par zhugs pa rnams la
'phags pa'i bden pa bzhi rnam par bstan pas chos kyi 'khor
lo ngo mtshar rmad du byung ba sngon lhar gyur pa'am mir
gyur pa sus kyang chos dang mthun par 'jig rten du ma
bskor ba zhig rab tu bskor te / bcom ldan 'das kyis chos kyi
'khor lo bskor ba de yang bla na mchis pa skabs mchis pa
drang ba'i don rtsod pa'i gzhi'i gnas su gyur pa lags la /
bcom ldan 'das kyis chos rnams la ngo bo nyid ma mchis pa
nyid las brtsams nas / skye ba ma mchis pa dang / 'gags pa
ma mchis pa dang / gzod ma nas zhi ba dang / rang bzhin
[8a] gyis yongs su mya ngan las 'das pa nyid las brtsams nas
/ theg pa chen po la zhugs pa rnams la stong pa nyid smos
pa'i rnam pas ngo mtshar rmad du byung ba'i chos kyi 'khor
lo gnyis pa bskor te / bcom ldan 'das kyis chos kyi 'khor lo
bskor ba de yang bla na mchis pa / skabs mchis pa drang
ba'i don rtsod pa'i gzhi'i gnas su gyur pa lags kyi / bcom
ldan 'das kyis chos rnams ngo bo nyid ma mchis pa nyid las

brtsams te / skye ba ma mchis pa nyid dang / 'gags pa ma
 mchis pa nyid dang / gzod ma nas zhi ba nyid dang / rang
 bzhin gyis yongs su mya ngan las 'das pa nyid las brtsams
 nas / theg pa thams cad la yang dag par zhugs pa rnam la
 legs par rnam par phye ba dang ldan pa / shin tu ngo
 mtshar rmad du byung ba'i chos kyi 'khor lo gsum pa bskor
 te / bcom ldan 'das kyi chos kyi 'khor lo bskor ba 'di ni bla
 na ma mchis pa skabs ma mchis pa nges pa'i don lags te
 rtsod pa'i gzhi'i gnas su gyur pa ma lags so / bcom ldan 'das
 chos rnam ngo bo nyid ma mchis pa nyid las brtsams / rang
 bzhin gyis yongs su mya ngan las 'das pa las brtsams nas
 bcom ldan 'das kyi nges pa'i don bstan pa 'di / rigs kyi
 bu'am rigs kyi bu mo gang gis thos nas mos par bgyid pa
 dang / yi ge 'bri bar rtsom pa dang / yi ger bris nas 'chang
 ba dang klog pa dang mchod pa dang yang dag par 'byed pa
 dang lung nod pa dang kha don bgyid pa dang / sems pa
 dang sgom pa'i rnam pas sbyor bar bgyid pa des bsod nams
 ji tsam bskyed par 'gyur ba lags / zhes gsol ba dang / bcom
 ldan 'das kyi / don dam yang dag 'phags / rigs kyi bu'am
 rigs kyi bu mo de ni bsod nams dpag tu med pa bskyed do //
 de'i dpe bya bar bla ba ma yin te / 'on kyang mdor bsod te
 [8b] khyod la bshad par bya'o / don dam yang dag 'phags 'di
 lta ste / dper na sen mo'i rtse la gnas pa'i rdul gang yin pa
 de ni sa la gnas pa'i rdul rnam dang bskrun na brgya'i char
 yang nye bar mi 'gro zhing stong gi char dang / 'bum gyi
 cha dang bgrang ba'i cha dpe dang rgyur yang nye bar mi
 'gro'o / ba glang gi rmig rjes kyi chu ni rgya mtsho chen po
 bzhi'i chu dang bsgrun na brgya'i char yang nye bar mi 'gro
 ba nas rgyu'i bar du yang nye bar mi 'gro'o // don dam yang
 dag 'phags / de bzhin du ngas drang ba'i don gyi mdo la
 mos nas sgom pa'i bar la sbyor bar byed pa'i bar gyi bsod
 nams gang bshad pa de ni nges pa'i don bstan pa la mos nas
 yang dag par sgrub pa nas sgom pa'i rnam pa'i sbyor ba las
 yang dag par sgrub pa'i bar gyi bsod nams 'di dang bskrun
 na brgya'i char yang nye bar mi 'gro ba nas rgyu'i bar du
 yang nye bar mi 'gro'o

zhes so / (kha) gzungs kyi dbang phyug rgyal pos zhus pa'i mdor / zhes

sogs ni /

*rigs kyi bu 'di lta ste dper na / nor bu mkhan mkhas pa nor bu
 sbyong ba'i tshul legs par shes pa des / nor bu rin po che'i rigs
 nas yongs su ma dag pa'i nor bu rin po che blangs te / lan tshwa'i
 chu rnon pos sbangs nas skra'i re bas yongs su sbyong bas yongs*

*su sbyong bar byed do // de tsam gyis brtson pa 'dor ba yang ma
 yin te / de'i 'og tu zas kyi khu ba rnon pos sbangs nas bal gyis la
 bas yongs su sbyong bas yongs su sbyong bar byed do / de tsam
 gyis brtson pa 'dor ba yang ma yin te / de'i 'og tu sman chen po'i
 khu ba la sbangs nas ras srab mo'i yongs su sbyong bas yongs su
 sbyong bar byed do // yongs su sbyangs te dri ma dang bral ba ni
 be dur ya'i rigs chen po zhes brjod do // rigs kyi bu de bzhin du de
 bzhin gshegs pa yang yongs su ma dag pa'i sems can [9a] gyi
 kham mkhyen nas mi rtag pa dang sdug bsngal ba dang bdag
 med pa dang / mi gtsang ba dang yid 'byung ba'i gtam gyis 'khor
 ba la dga' ba'i sems can rnams skyo ba bskyed par mdzad de /
 'phags pa'i chos 'dul ba la 'dzud par mdzad do / de tsam gyis de
 bzhin bshegs pa brtson pa 'dor ba yang ma yin te / de'i 'og tu
 stong pa nyid dang mtshan ma med pa dang smon pa med pa'i
 gtam gyis de bzhin gshegs pa'i tshul rtogs par mdzad do // de tsam
 gyis de bzhin gshegs pa brtson pa 'dor ba yang ma yin te / de'i 'og
 tu phyir mi ldog pa'i chos kyi 'khor lo'i gtam 'khor gsum yongs su
 dag pa'i gtam gyis rang bzhin sna tshogs kyi rgyu can gyi sems
 can de dag de bzhin bshegs pa'i yul la 'jug par mdzad do / zhugs
 par gyur cing de bzhin bshegs pa'i chos nyid rtogs na ni bla na
 med pa'i yon gnas zhes brjod do*

*zhes so // de ltar na chos 'khor bar ba man las gsum pa ni khyad par rnam pa
 brgyad kyis 'phags te / bla na yod pa dang med pa'i khyad par dang / lung rigs
 kyis gnod pa'i skabs yod pa dang med pa'i khyad par dang / drang don dang nges
 don gyi khyad par dang / rtsod gzhi yin pa dang min pa'i khyad par dang / ma
 phye bar stong par phyogs gcig tu ston pa dang / stong mi stong sogs legs par
 phye nas ston pa'i khyad par dang / mos nas yi ger 'bri ba nas sgom pa'i khyad
 par kyi bsod nams sen mo'i rtse la gnas pa'i rdul dang / sa gzhi byin la yod pa'i
 rdul tsam gyi khyad par yod pa dang / snying po la sgrib pa'i dri ma 'bring dang
 phra ba'i gnyen po'i khyad par dang / bde gshegs snying po sogs mthar thug gsal
 bar mi ston pa dang ston pa'i khyad par te brgyad kyis 'phags [9b] so // gal te
 bar pa'i gdul bya theg pa chen po la zhugs pa zhes dang / gsum pa'i gdul bya
 theg pa thams cad la zhugs pa dang / rang bzhin sna tshogs kyi rgyu can zhes pas*

bar pa'i gdul bya theg chen pa kho na dang / tha ma'i gdul bya phyi nang nyan
rang so skye sogs sna tshogs yin pas chos kyang theg chen kho na dang / theg pa
sna tshogs yin pas bar pa lhag go zhe na / ma yin te / theg pa so so kho na la
zhugs pa yin na theg pa thams cad la zhugs par 'gal zhing / gsum pa'i gdul bya ni
theg chen gyi dge slong lta bu yin pas theg pa thams cad la zhugs pa yin la / bar
pa'i gdul bya ni theg chen gyi skya bo lta bu yin pas dman te / 'dul ba'i las la mi
dbang bas so / dper na / dus 'khor du / rdo rje slob dpon rab 'bring mtha' gsum
gsungs ste /

gsum las dge slong mchog yin la /
dge tshul zhes bya 'bring yin te /
khyim gnas de las tha ma'o //

zhes pa bzhin no // gzhan yang sor phreng la phan pa'i mdor /

bde gshegs snying po ni byang sems ldan pa
rnams la ston gyi gzhan la mi ston no

zhes dang / rnga bo che'i mdor /

'od srung 'khor dag par rtogs shig

ces gsungs nas 'od srung gis brtags pas phyi rol pa dang nyan rang sogs phyr

bsal nas 'khor lo gsum pa'i gdul bya mchog kho nar gsungs pas so // myang 'das

chen po'i bam po bco lnga par /

sngon wa ra na ser gdul bya brtson 'grus dang dbang
po 'bring rnams la gsung dbyangs tshangs pa'i 'jig rten
la thug par bsgrags pas chos kyi 'khor lo bskor bas mi
rtag pa dang / sdug bsngal ba dang / stong pa dang /
bdag med pa bstan to / da rtsa mchog gi grong khyer
'dir gdul bya brtson 'grus dang dbang po rab mi'i nang
na khyu mchog gi rgyal po lta bu / byang chub sems
dpa' 'od srung la sogs pa rnams la gsungs [10a]
dbyangs shar phyogs su sangs rgyas kyi zhing gang
ga'i klung nyi shu'i bye ma snyed du grags shing / de

*bzhin du phyogs gzhan gsum dang mtshams bzhi dang
steng 'og ste phyogs bcur grags pa'i chos chen po'i
'khor lo bskor ba na rtag pa dang / bde ba dang bdag
dang yongs su dag pa bstan to /*

*zhes gsungs te / 'dis kyang 'khor lo bar pa las gsum pa mchog tu gyur par bstan
to // 'di lta bu ma go bar sngar rgya bod kyi mkhas rlom 'ga' dang / dbus pa blo
gsal gyi grub mtha'i rnam bzhag tu /*

*snang bcas dbu ma'i gzhung bka' tha ma dang / ston
pa 'phags pa thogs med sogs dang / grub mtha' ngo
bo nyid gsum sogs sems tsam du phab pa'i lta ngan
gyi mtshan nyid pa phal che ba nges don la rmongs
par byas so //*

*da skyon ngos zung la 'tshang phul nas phud cig / sems tsam pa'i grub
mtha' la ngo bo nyid gsum gyi chos skad sbyar ba nor te / sems tsam pa don dam
gyi chos rnams rnam shes kyi dngos po 'dus byas kho nar 'dod pa'i phyir dang /
ngo bo nyid gsum 'chad pa'i lugs la / rnam shes gang yin rnam rtog dang / gzhan
dbang spang bya dang / yongs grub blang bya dang / 'gyur med yongs grub 'dus
ma byas rtag pa dang / phyin ci ma log pa'i yongs grub ye shes kho na dang /
gshis la yongs grub gnyis ka 'dus ma byas kyi ye shes su gsungs pa'i phyir dang /
ngo bo nyid gsum dbu ma mthar thug gi chos skad du gsungs pa'i phyir ro // (ga)
'khor lo gsum pa'i gzhung mchog gang zhe na / zhes sogs ni dkyis na gsal zhing /
bar ba'i gzhung ni sher phyin lnga brgya pa dang / yum bar ma gnyis kyi byams
zhus ma gtogs pa'i sher phyin gyi mdo la sogs pa chos thams cad rang stong
dang / ngo bo nyid med sogs su ston pa'i gzhung rnams yin te / dgongs 'grel du
stong pa nyid smos pas
zhes dang / shes rab snying por*

phung po lnga bo de dag [10b] kyang

*rang bzhin gyis stong bar yang dag par
rjes su blta'o*

zhes dang /

stong pa nyid la gzugs med

ces pa nas /

sems la sgrib pa med cing skrag pa med do

*zhes sogs kyi phyir ro // 'dir sangs rgyas pa'i grub mtha' bzhi la / bye brag tu
smra ba dang / mdo sde pa dang / sems tsam pa dang / dbu ma pa'o // de'i dang
po gsum ni dngos smra ba yin la / bzhi pa dbu ma pa la phye na gsum ste / bka'
bar pa'i rjes su 'brang ba snang med dbu ma dang / tha ma'i rjes su 'brang ba
snang bcas dbu ma dang / sngags kyi rjes su 'brang ba bde chen dbu ma ste
snang bcas dbu ma'ang yin no / 'di rnams kyang snga ma snga ma las phyi ma
phyi ma mchog ste / de la'ang phyi ma gnyis ni mthar thug gi don yin la / gzhan
ni gnas skabs kyi ste / lang kar gshegs pa'i mdor /*

*sems tsam la ni brten nas su //
phyi rol don du mi brtag go /
snang ba med pa la brten nas //
sems tsam las ni 'da' bar bya //
yang dag dmigs pa la brten nas //
snang med las kyang 'da' bar bya //
snang med gnas pa'i rnal 'byor pas //
theg pa chen po mi mthong ngo //*

zhes so // rgya 'grel la lar /

de yis theg pa chen po mthong //

*zhes pa ma dag ste / snang med la gnas pas mthong na snang ba med las 'da' bar
bya mi dgos pa las dgos par gsungs pas so // bde chen dbu ma ni / dus 'khor du /
srid gsum phra rab gzugs min 'dir ni rnam par*

shes pa'o de bzhin rnam par shes pa nyid med
de // sangs rgyas shes rab gang du gnas pa ma
yin
zhes pa'i tshig 'dis sangs rgyas pa rnams ston
par 'gyur // des na 'gyur med dang bral mi
rnams kyis ni stong pa nyid te gzungs nas
stong bar lta byed pa/des na gtso bos gang
zhig 'pho med lhan skyes sku yi bde ba dag ni
sngags kyi theg par bstan /

zhes dang // [11a] dri med 'od du/

yod min med min yod med min //
gnyis ka'i bdag nyid min pa'ang min //
mtha' bzhi las ni grol ba yi //
bde chen sku la phyag 'tshal lo //

zhes pas bstan no / (nga) mdo mchog 'di yi brjod bya'i gtso bo ni / zhes sogs ni /
myang 'das chen por /

mdo sde 'di thos ma thag tu dbyar
gyi nam la sha mo skye ba bzhin du
sems can thams cad la de bzhin
gshegs pa'i snying po yod par yang
dag par shes par 'gyur ro /

zhes dang / gzhan yang

rigs kyi bu sangs rgyas kyi rang bzhin zhes bya ba
de ni dpa' bar 'gro ba'i ting nge 'dzin te / rang
bzhin mar gyi nying khu dang 'dra bas sangs rgyas
thams cad kyi yum mo // dpa' bar 'gro ba'i ting nge
'dzin gyis mthus / de bzhin gshegs pa rnams rtag pa
dang bde ba dang / bdag dang / yongs su dag par
gyur to // sems can thams cad la yang dpa' bar 'gro
ba'i ting nge 'dzin yod mod kyi / ma bsgoms pa'i
phyir mi mthong ste / de'i phyir bla na med pa
yang dag par rdzogs pa'i byang chub tu ma gyur to
/ rigs kyi bu / dpa' bar 'gro ba'i ting nge 'dzin la
ming rnam pa lnga yod de / dpa' bar 'gro ba'i ting
nge 'dzin zhes kyang bya / shes rab kyi pha rol tu
phyin pa zhes kyang bya / rdo rje lta bu'i ting nge
'dzin zhes kyang bya / seng ge'i sgra sgrogs pa'i
ting nge 'dzin zhes kyang bya / sangs rgyas kyi
rang bzhin zhes kyang bya ste / ci dang cir ldan pa
de dang de'i skabs su ming 'dogs so /

zhes dang //

*rigs kyi bu zla ba tshes pa ni mi mthong mod kyi med
ces bya bar mi rung ngo // sangs rgyas kyi rang
bzhin yang de dang 'dra ste / nus pa ma rabs rnams
kyis mi mthong mod kyi / de la sangs rgyas kyi rang
bzhin med ces byar mi rung ngo // rigs kyi bu sangs
rgyas kyi rang bzhin ni 'di lta ste / stobs bcu dang mi
'jigs pa [11b] bzhi dang snying rje chen po dang /
dran pa nye bar bzhag pa gsum ste / sems can thams
cad la rnam pa gsum po yod pa yang nyon mongs pa
yongs su bcom na gdod yongs su mthong bar 'gyur
ro*

zhes dang / de bzhin gshegs pa'i snying po'i mdor gsungs pa rnams rgyud blar

bstan pa 'di lta ste / snying po'i don dgu'i dang por /

sangs rgyas spyen gyis rang chos nyid gzigs nas /

zhes dang / gnyis par /

*de bzhin lus can la yod zag pa med pa'i shes pa
sbrang ma'i rtsi dang 'dra /*

zhes dang / gsum par

*de bzhin sems can la yod chos kyi dbang phyug
nyon mongs sbub las ma grol lus /*

zhes dang / bzhi par /

*de bzhin nyon mongs mi gtsang chen por lhung
gyur rdzongs sangs rin po che /*

zhes dang / lnga bar /

*de bzhin chos gter yid kyi khyim gnas sems can
dag ni dbul po lta bu ste /*

zhes dang / drug par /

rim gyis thub pa'i rgyal po'i dngos por 'gyur /

zhes dang / bdun par /

nyon mongs kyis btums bde gshegs dngos po ni /

zhes dang / brgyad par /

*de bzhin bdag rang nang na mgon yod gyur
kyang mgon med blo ldan pa /*

zhes dang / dgu par /

*de bzhin kun mkhyen dag pa'i gser 'dra'i zhi
ba'i yid ni mkhyen gyur nas /*

zhes dang / phrin las kyi thad du /

*mtha' dang dbus med rgya chen nam mkha' ltar khyab pa //
sangs rgyas nyid ni yon tan dri ma med gter sems can kun
la khyad med rnam gzig nas /*

zhes dang / de bzhin chos gter yid kyi khyim gnas kyi mdor /

*de bzhin du sems can thams cad kyi mngon par zhen pa
yid la byed pa khyim lta bu'i 'og na de bzhin gshegs
pa'i snying po stobs dang mi 'jigs pa dang ma 'dres pa
dang sangs rgyas kyi chos thams cad kyi mdzod kyi
gter chen po yod kyang sems can rnam gzug sgra dri
ro reg pa la chags pas 'khor bar 'khor te / chos kyi gter
chen po [12a] de ma thos ma thob cing sbyang ba'i
phyir brtson par mi byed do /*

zhes so / de bzhin du rgyud sam bu tir //

*rang gi lus la sangs rgyas bzhugs //
gzhan du gang na'ang sangs rgyas med //
mi shes mun pas bsgribs pa rnam //
lus las gzhan du sangs rgyas 'dod //*

ces dang / bde mchog rtsa rgyud / a bhi dha na / mkha' 'gro kun spyod / rdo rje

gur dang bzhir /

*de nyid srog chags kun gyi srog /
de nyid mi 'gyur dam pa yin //
de nyid thams cad khyab byed de //
lus kun la ni rnam par gnas //
de nyid gnyis med ye shes te //*

he ru ka dpal yin par bshad //

ces dang / rgyud gzhan las kyang /

*rgyu dang mi rgyu'i 'gro ba kun //
khyab pa rdo rje sems dpa' ste //
gdod nas grol ba'i ye shes gnas //
thabs gzhan sangs rgyas yod ma yin //*

zhes dang / de bzhin du sngags kyi sems 'grel rnams su yang gsungs so // de dag

ni gzhi'i skabs yin la / gzhi'i chos nyid ni de nyid yongs su shes pa'i sgo nas de

nyid la thos bsam sgom gsum byed pa ni lam yin zhing / sngags gyi⁸⁶⁸ gzhi de

nyid lam du bslang ba ste / ma cig labs sgron gyi le lag brgyad mar /

gzhi lam du bslang ba'i le'u ste dang po'o /

zhes pa dang mthun la / rgyud blar /

*ma dag ma dag dag pa dang //
shin tu rnam dag go rim bzhin //
sems can byang chub sems dpa' dang //
de bzhin gshegs pa zhes brjod do //*

zhes gsung pa dang / bram ze chen pos / btsun mo do har /

*sa dang lam dang sangs rgyas thams cad ro gcig pas //
gnyug ma'i ye shes de nyid yin gyis yid la dris //*

zhes pa dang yang mthun te / chos kyi dbyings de'i gnas skabs gsum la gzhi lam

'bras bu gsum du 'gyur te / ma dag pa'i gnas skabs la gzhi dang / dri ma sbyong

ba'i gnas skabs na lam dang / dri ma shin tu rnam [12b] par dag pa'i gnas skabs

na 'bras bu dang / gang zag gi sgo nas dang po chos nyid rgyud la ldan yang

nyams su mi len pa'i gnas skabs na sems can dang / len pa'i gnas skabs na dge

'dun nam byang sems dang / gsum pa'i gnas skabs na 'bras bu sangs rgyas sam

de bzhin gshegs pa zhes brjod do // sngags kyi lugs la gzhi 'bras ngo bo gcig pas

⁸⁶⁸ Read: *kyis*.

/ da gdod thob bya'i 'bras bu de nyid dang lha lam du byed pas 'bras bu'i theg pa
zhes bya ste / bram ze chen po'i do har /

bla med snying po theg pa chen po'i lam 'di ni //
'bras bu lam du byed cing gdod nas 'bras bur gnas //

zhes dang / 'jig rten khams le'i 'grel pa'i mdor bsdus lnga par / gang don dam

pa'i zhes sogs kyi gzhung 'di rnams kyis zab lam mnyam bzhag la snang ba'i

myong ba rnams chos dbyings min pa'i 'dus byas dang 'khrul snang du 'dod pa

bkag ste don dam bden pa dang ngo bo nyid kyi skur gsungs pa'i phyir ro //

gang don dam pa'i bden pa bstan pa de ni 'jig rten las 'das
pa rnam pa thams cad kyi mchog dang ldan pa phyag rgya
chen po'i dngos grub sgrub pa'i slad du rang gi sems kyis
yongs su brtags pa'i chos dang bral ba gzhon nu ma rnams
kyis me long la sogs pa la pra phab pa bzhin du rnal 'byor
pa rnams kyis rang gi sems kyi 'od gsal la don dam du nam
mkha' la snang ba 'dod pa'i don gyi 'bras bu ster ba ste 'bras
bu ni 'gyur ba med pa'i bde ba'i ye shes kyi sems so // sems
'di gnyis gcig pa nyid ni shes rab dang thabs kyi bdag nyid
rdo rje'i rnal 'byor don chen po mchog tu mi 'gyur ba dang
—dus kyi 'khor lo bcom ldan 'das rdo rje sems dpar rgyud
gzhan thams cad du rab tu grags so // bcom ldan 'das rgyu'i
mtshan nyid pha rol du phyin pa'i tshul la ni shes rab kyi pha
rol du phyin par ngo bo nyid kyi sku zhes gsungs te / de skad
du yang mngon par [13a] rtogs pa'i rgyan gyi tshig le'u byas
pa las mdzad pa dang bzhir byams pas gsungs pa /

ngo bo nyid longs rdzogs bcas dang //
de bzhin gzhan pa sprul pa ni //
chos sku mdzad pa dang bcas de //
rnam pa bzhir ni yang dag brjod //

ces so // bcom ldan de nyid 'bras bu'i mtshan nyid sngags kyi
tshul la lhan cig skyes pa'i dga' ba dang lhan cig skyes pa'i
sku zhes gsungs te / gzung ba dang 'dzin pa spangs pa rnam
par rnam 'byor shes pa'i chos nyid las 'das pa srid pa dang
mya ngan las 'das pa la rab tu mi gnas pa / sangs rgyas
rnams kyi 'dus pa dang / lha mo rnams kyi sdom pa yang ste /
'di ni ye shes kyi sku dang lhan cig ro mnyam pa nyid do zhes
pa ni nges pa'i don to /

zhes gsung la / 'di lta bu'i 'bras bu'i sangs rgyas rnams kyang mkha' khyab kun
'gro rtag brtan g.yung drung du yid ches nas 'khor lo gsum pa'i gzhung bzhin gyi
theg chen gyi thos bsam sgom gsum mam //

yi ge 'bri mchod sbyin pa dang //

nyan dang klog dang 'dzin pa dang //

'chad dang kha don byed pa dang //

de sems pa dang sgom pa ste //

spyod pa 'di bcu'i bdag nyid ni //

bsod nams phung po dpag tu med //

ces pa'i tshul gyis bka' bar pa man chad kyi lam las ches myur ba'i sangs rgyas
myur tu 'grub ste / (ca) dkyis na yod pa'i rab zhi rnam nges mdo las gang gi lha'i
/ zhes sogs dang // gzhan yang snying po'i mdo bcu la sogs pa / zhes sogs ni / de
bzhin gshegs pa'i yon tan dang ye shes bsam gyis mi khyab pa bstan pa'i mdor /

byang chub sems dpa' la la zhig gis bskal pa bye
ba stong phrag brgyad du pha rol tu phyin pa
lnga la spyad pa bas / 'jam [13b] dpal byang chub
sems dpa' gzhan gang zhig de bzhin gshegs pa ni
rtag pa'o snyam du mos par byed na / 'di ni de bas
bsod nams grangs med pa skye'o /

zhes dang / dpal phreng gi mdor /

de bzhin gshegs pa'i chos kyi sku nyid rtag pa'i pha rol tu
phyin pa dang / bde ba'i pha rol tu phyin pa dang bdag gi
pha rol tu phyin pa dang gtsang ba'i pha rol tu phyin pa'i
slad du'o // bcom ldan 'das sems can gang dag de bzhin
gshegs pa'i chos kyi sku la de ltar mthong ba de dag ni
yang dag par mthong ba lags so // bcom ldan 'das yang
dag par mthong ba gang lags pa de dag ni macom ldan
'das kyi sras thugs las skyes pa dang / zhal las skyes pa
dang / chos las skyes pa dang / chos kyi sprul ba dang /
chos kyi bgo skal la spyod pa zhes bgyi'o

zhes dang / mdo sde rgyan du /

*byang chub chen po thob dka' yon tan
mchog ldan rmad byung can //
rtag brtan skyabs med rnams kyis
skyabs gang yin pa thob pa de //
ya mtshan che la tshul bzang spyad
phyir ya mtshan che ba'ang med //*

ces dang / rgyud blar /

*dri med sangs rgyas yon tan kun ldan rtag
brtan g.yung drung sangs rgyas nyid //
de ni chos la mi rtog rnam 'byed ye shes dag
la brten nas thob //*

ces dang /

*gtsang bdag bde dang rtag nyid kyi //
yon tan pha rol phyin pa 'bras //*

zhes dang /

*de ni rtag dang brtan phyir dang //
zhi ba'i phyir dang g.yung drung phyir //*

zhes dang // rgyud bla'i yon tan bsam mi khyab ston pa'i

rnam par dbye ba med chos phyir //

zhes pa'i 'grel par /

*de la dri ma med pa'i sangs rgyas kyi yon tan gcig
tu kun nas nyon mongs pa'i so so'i skye bo'i sa na
yang rnam par dbyer med pa'i chos nyid snga phyi
khyad par med par yod pa'i phyir // gnas 'di bsam
gyis mi khyab ste // gang gi phyir gang la de bzhin
gshegs pa'i [14a] ye shes mtha' dag rjes su ma
zhugs pa'i sems can de ni sems can gyi ris na 'ga'
yang med do*

*zhes gsungs pa'i gong 'og gi mdo rnams sgra ji bzhin par bstan no // sprin chen
po'i mdor /*

*dper na nyi ma shar ma thag / mun pa'i
tshogs rnams smeg med par 'gyur ro // de*

*bzhin du ting nge 'dzin rtag pa 'di shar
ma thag sgrib pa'i tshogs rnams smeg
med par 'gyur ro //*

zhes dang // myang 'das chen po'i bam po drug par /

*de bzhin gshegs pa la rtag pa'i chos can du yid
ches na gang zag de ni u dum wa ra ltar shin tu
dkon no // nga mya ngan las 'das nas gang gis
theg pa chen po'i mdo sde shin tu zab mo 'di thos
nas dad pa'i sems skyes na / de ni ma 'ongs pa'i
dus su skal pa ltung gi bar du ngan song du mi
ltung bar rig par bya'o*

zhes dang // sor mo'i phreng ba la phan pa'i mdor /

*de bzhin gshegs pa'i snying po thos pa'i bsod nams
kyi rgyus nad med pa dang gtse ba med pa dang /
tshe ring ba dang / 'gro ba thams cad dga' bar
'gyur ro // de bzhin gshegs pa g.yung drung ther
zug ste yongs su mya ngan las 'das pa'ang 'chi ba
med par thos pas thams cad 'byor zhing yun ring du
sra ba dang rtag par 'gyur ro*

zhes dang / myang 'das chen por /

*sems can thams cad la de bzhin gshegs pa'i snying
po yod do zhes ston pa'i sems can de dag ni yon tan
dpag tu med pa dang ldan te / dam pa'i chos 'dod
pa'i rigs kyi bu 'di dag ni sdig pa'i las grangs med
pa byas pa rnams glad pa na ba dang / rims kyis
btab pa dang / zug rngu dang / skur pa btab pa
tsam gyis byang bar 'gyur ro*

zhes dang //

*nyi ma shar na lho bur med par 'gyur ro // yongs su
mya ngan las 'das pa'i mdo sde [14b] shin tu zab pa
chen po'i mdo sde yang de dang 'dra ste / 'jig rten
tu byung bas gal te sems can gyi rna khung du thos
na mi dge ba thams cad dang / 'tshams⁸⁶⁹ med pa'i
kha na ma tho ba'i las thams cad sel bar 'gyur ro /*

zhes dang /

⁸⁶⁹ Read: *mtshams*.

dge slong rnams ni chos rnam pa bzhi la gnas par bgyi'o
 // bzhi gang zhe na / chos la gnas kyi gang zag la mi gnas
 pa dang / don la gnas kyi tshig la mi gnas pa dang / ye
 shes la gnas kyi rnam shes la mi gnas pa dang / nges pa'i
 don la gnas kyi bkri ba'i don la mi gnas pa'o // rigs kyi bu
 chos la gnas zhe bya ba ni / sangs rgyas rnams kyi chos
 ni chos rnams kyi chos nyid do / chos nyid ces bya ba ni
 de bzhin gshegs pa'o // de bzhin gshegs pa ni rtag pa mi
 'gyur pa'o // de la gang zhig de bzhin gshegs pa mi rtag
 ces smra na gang zag de ni chos nyid mi mthong mi shes
 pa'o // gal te chos nyid mi mthong mi shes na de la mi
 gnas mi rten no / chos la gnas zhes bya ba ni chos nyid la
 bya'o // gang zag la mi gnas zhes bya ba ni nyan thos la
 bya'o / don la gnas kyi tshig la mi gnas zhes bya ba gang
 zhe na / don ni don mngon par rtogs pa la bya'o / mngon
 par rtogs pa'i don zhes bya ba ni mi zhum pa'o // mi zhum
 pa ni phun sum tshogs pa'o // phun sum tshogs pa'i don ni
 de bzhin gshegs pa rtag tu gnas pa mi 'gyur mi 'pho ba'o
 // de yang chos rtag pa'o / chos rtag pa'i don ni dge 'dun
 rtag pa ste / de ni don la gnas pa'o // de la tshig la mi
 gnas pa ni rnam par spros pa'i 'jig rten gyi gtsug lag
 spros pa sna tshogs pa du ma ste de la ni gnas par mi
 bya'o / ye shes la gnas [15a] kyi rnam shes la mi gnas pa
 ni / ye shes ni de bzhin gshegs pa'o // nyan thos gang zhig
 de bzhin gshegs pa'i yon tan la mi mkhas pa de ni rnam
 par shes pa zhes bya ste gnas par mi bya'o / gang zhig de
 bzhin gshegs pa nyid chos kyi skur shes na / de ni yang
 dag pa'i ye shes yin te de la ni gnas par bya'o // nges pa'i
 don gyi mdo sde la gnas kyi bkri ba'i don gyi mdo sde la
 mi gnas pa gang zhe / nyan thos kyi theg pa ni bkri ba'i
 don ces bya'o // bla na med pa'i theg pa chen po ni nges
 pa'i don ces bya'o / gang zhig de bzhin gshegs pa ni mi
 rtag go / 'gyur zhing 'pho ba'o zhes smra ba ni bkri ba'i
 don to // gang zhig de bzhin gshegs pa ni rtag pa'o / mi
 'gyur mi 'pho ba'o zhes smra ba ni nges pa'i don ces
 bya'o zhes so //

'dir gnas pa mdo gzhan du rton pa zhes par yod do // de lta bu'i nges don
 la mos te chos spyod byas na sdig pa tshad med pa 'byang zhing tshogs tshad
 med pa rdzogs nas myur tu sangs rgya ba'i tshul ni gzhung gi dkyis kyi theg chen
 rgyud blar ston pa 'di lta ste zhes sogs kyis ston pa rnams so // sngags kyis tshe
 gcig la sangs rgya tshul ni / zab lam gyi khrid ma thob pa rnams la gsal por

brjod du mi rung zhing / thob pa rnams kyis kho bos byas pa'i sbyor drug gi
khyad chos su blta'o // (cha) chos nyid mthar thug bde gshegs snying po ni zhes
sogs ni bde gshegs snying po mdo'i nges don mthar thug yin pa'i tshul 'khor lo
gsum pa'i dgongs 'grel thun mongs ma yin pa theg chen rgyud blar gsungs pa ni /

rdzogs sangs sku ni

zhes sogs dang /

ngo bo rgyu 'bras las ldan 'jug pa dang
[15b] gnas skabs de bzhin kun tu 'gro ba'i don
// rtag tu mi 'gyur yon tan dbyer med ni //
don dam dbyings kyi dgongs don yin zhes bya //

zhes dang /

de ltar rgyal ba'i snying bo ni //
rnam bzhag rnam pa bcu zhes bya //
nyon mongs sbubs na gnas pa ni //
dpe gang gis ni shes par bya //

zhes sogs kyis rgyas par gtan la phab pa 'dis / rgyud bla dang gtan nas 'gal ba'i /
slob dpon zla grags sogs snying po drang don du bzhed pa dang / chos rje zha
lu'i rjes 'brang rnams snying po ston pa'i mdo rnams drang don dgongs pa can
du byas nas snying po ri bong gi rwa ltar 'dod pa rnams bkaka ste / bde gshegs
snying po med na / ngo bo sogs don bcu bo med de / khyad gzhi med na khyad
chos med pas so / pad ma la sangs rgyas kyi sku gzugs bzhugs pa sogs dpe dgus
sems can la sangs rgyas chos sku bzhugs pa sogs don dgu bshad pa sogs mi rigs
pa dang / sangs rgyas kyi spyen gyis sems can la chos sku yod par gzigs pa'i ye
shes 'khrul shes su 'gyur ba sogs gnod byed mtha' yas yod de / rtogs bya gzhi
sems can la dri bcas kyi ye shes chos sku'i bde gshegs snying po med na physis
rtogs pa'i ngo bo dri med kyi byang chub chen po med de / gzhal bya med na

*tshad ma med pa dang / sngon dri bcas kyi gos med na phyis dri bral kyi gos med
 pa bzhin no // byang chen med na de'i yan lag sangs rgyas kyi yon tan dang byed
 las phrin las med de / dper na gri med na gri'i yon tan rgyu bzang la bzo legs
 shing rno ba dang / byed las gcod pa med pa bzhin no / rgyu gnas bzhi po 'di
 med na 'bras bu dkon mchog gsum po med de / me log na du ba log pa bzhin no
 // de ltar na rgyud blar /*

*rtogs bya rtogs pa de [16a] yi ni //
 yan lag rtogs par byed phyir te //*

zhes dang /

*dri bcas de bzhin nyid dang dri ma med //
 dri med sangs rgyas yon tan rgyal bas mdzad //
 gang las dkon mchog dge ba gsum 'byung ba*

*zhes pa'i bka' 'khor lo gsum pa'i brjod bya'i gtso bo don bdun po mi srid par
 'gyur ro // de mi srid na 'khor lo dang po nyid dang / rgyud sde rnams kyi brjod
 bya'i gtso bo rnams kyang med par 'gyur ro // gzhan yang chos dbyings bde
 gshegs snying bo med na don dam bden pa dang / 'gog bden dang / yongs grub
 dang / ye shes de kho na dang / 'dus ma byas kyi gzhi rnams mi srid par 'gyur ro
 // rten de rnams med na de dag la brten pa'i kun rdzob dang sdug kun lam gsum
 dang / kun btags gzhan dbang dang / rgyu rnam rtog ming gsum dang / gzugs
 sems sems byung ldan min gyi 'du byed kyi gzhi rnams kyang med par 'gyur te /
 rten med na brten pa khegs pas so // de ltar na bden gnyis dang bden bzhi dang /
 ngo bo nyid gsum dang / chos lnga / gzhi lnga rnams med par khas blangs pas /
 bde gshegs snying po'i mdo rnams drang don dgongs pa can du byas nas gsungs
 pa'i dgongs gzhi / dgos pa / dngos la gnod byed dang bcas pa'i rang byung ye
 shes kyi bde gshegs snying po 'gog pa rnams ni shes bya thams cad la skur ba*

*btab pas rang gzhan thams cad phung bar byed pa can yin no // 'phags pa thogs
med kyi byang sa'i de kho na'i le'ur /*

*stong pa nyid la log par zin pa ni shes bya'i dngos po
la yang rmongs la / shes bya thams cad la yang skur
ba 'debs te / gzhi des bdag nyid sems can dmyal ba
rnams su skye bar 'gyur la / gzhan chos 'dod pa dang
/ sdug bsngal las thar bar 'dod pa rnams phung [16b]
bar byed do /*

*zhes te stong nyid la legs par zin pa la gshis la stong bya kun rdzob brtags chos
rnams med la / stong gzhi la brtags pa chos nyid snying po yod par rtogs pa yin
pa la chos nyid snying po yang med pa khas len pas ni stong nyid la log par zin
pa thu shos yin no / gzhon blo'i rgyud bla'i ti ka ni rtsa ba sun 'byin byed yin pas
de yang de bzhin no // des na dbu ma 'jug pa / rab dbye / snying po'i mdzes rgyan
rnams kyis bde gshegs snying po 'gog pa rjes 'brang dang bcas pa rnams ni /*

*snying po chos nyid rig pa la /
shun pa rtog ges rgol ba ni //
rdo rje pha lam brag ri la //
la cha'i tho bas bsnun pa 'dra //*

*zhes pa yin no // chos 'khor gsum pa la ma brten par bar pa rkyang gis sangs
rgyas thob mi nus te / gsum pa ma thos na snying po la sgrib pa'i dri ma phra ba
mi sel zhing /*

sems zhim sems can dman la brnyas pa dang //

zhes sogs kyi skyon lnga sel mi nus la /

'di las de ni thos pa las /

*zhes sogs kyi yon tan lnga 'byung mi srid do // de dag med na sangs rgyas mi
thob pas khyab pas / bde gshegs snying po drang don du 'dod pa ni nges don
mthar thug sun 'byin pa rgyal ba sras bcas dang 'gal ba'i lta log chen po yin pas*

mkhas pa rnams kyis sun dbyung ngo //

rdo rje theg pa'i nges don mchog kyang yin //

*zhes sogs ni / 'jam dpal mtshan brjod 'di rgyud thams cad kyi dpang po sangs
rgyas thams cad kyi snying po dang ye shes kyi sku gcig pu bsdus pa la 'jam dpal
ye shes sems dpa' zhes brjod cing / de'i don dam pa'i mtshan gyi rnam grangs
'ba' zhig ston byed yin la / 'di'i sor rtog ye shes la bstod par /*

sangs rgyas kun gyi snying po che//

*zhes dang / [17a] phan yon du grags pa'i gzhung 'di rnams kyi mjug bzhi cha
tsam kha ton byas pa'i phan yon ston pa yin la / gong gi byin po don 'chad pa'i
rang 'grel yin pas / der*

de bzhin gshegs pa thams cad kyi snying por 'gyur ba'o /

zhes dang / mjug gi sngags kyi thad du /

*sarba ta tha ga ta janya na ka ya / de bzhin
gshegs pa thams cad kyi ye shes kyi sku*

zhes dang /

*sarvatathāgatahṛdaya / de bzhin gshegs pa
thams cad kyi snying po*

zhes dang /

dharmadhātujñānagarbha / chos dbyings ye shes kyi snying po

zhes mtshan brjod kyi brjod bya don bsdus na gsum po 'di yin zhes pa'o // (ja)

sngags kyi mthar thug dus kyi 'khor lo yi // zhes pa ni mdo las sngags mchog yin

te / mdo sde gdams ngag 'bog pa'i rgyal po las /

*'dren pas theg pa gsum po dag /
bcom ldan nges par gsungs lags na //
rgyu 'bras lhun grub tu spyod cing //
sangs rgyas gzhan nas mi tshol ba'i //*

nges pa'i theg pa cis ma gsungs//

zhes 'jam dpal gyis zhus pa'i lan du ston pas /

rgyu la mos pa rgyu chos kyi //
'khor lo rab tu bskor byas nas //
rdo rje theg pa'i nye lam zhig /
ma 'ongs dus na 'byung bar 'gyur //

zhes pa 'di / slob dpon dznya na shris / sngags kyi mtha' gnyis sel par //

gsang ba lung bstan pa'i mador gsungs so /

zhes 'chad do // tshul gsum sgron mar /

don gcig na yang ma rmongs dang //
thabs mang dka' ba med pa dang //
dbang po rnon pos dbang byas pas //
sngags kyi theg pa khyad par 'phags //

zhes pa 'dis / sdom gsum rab dbyer /

pha rol phyin dang gsang sngags la //
lta ba'i khyad par gsung ba med //

ces pa bkag ste gang zag [17b] dbang po rno rtul gnyis shes rab khyad med par

rigs sam / lta ba ni shes rab kyi khyad par du byas so // sngags la'ang rgyud sde

bzhi ste / rdo rje gur las /

dman pa rnams la bya ba'i rgyud //
bya min rnal 'byor de lhag la //
sems can mchog la rnal 'byor mchog /
rnal 'byor bla med de lhag la'o //

zhes phyi ma phyi ma mchog dang / bla med la'ang rgyud gzhan rnams ni nges

don sbas pa dang dkrugs pa dang ma tshang ba sogs yin la / dus 'khor ni de las

bzlog pa mtshan brjod sogs nges don kyi sgo 'byed pa'i lde mig dang rgyud kyi

mthar thug yin te / 'phags pa spyen ras gzigs kyis 'jig rten kham le'i 'grel par /

gang gis sems can rnams the tshom med par gyur pa
mtshan yang dag par brjod pa tshad mar byas nas te /

des na sngags kyi tshul thams can kyi nges pa'i don
mtshan yang dag par brjod par / bcom ldan 'das kyis
phyag na rdo rje la sngags kyi theg pas yang dag par
bstan to // de'i phyir gang gis mchog gi dang po'i sangs
rgyas mi shes pa des mtshan yang dag par brjod pa mi
shes so // gang gis sngags kyi theg pa mi shes pa de
thams cad ni 'khor ba ste bcom ldan 'das rdo rje 'dzin
pa'i lam dang bral ba'o // de lta bas na mchog gi dang
po'i sangs rgyas ni bla ma dam pa rnams kyis bstan par
bya zhing don du gnyer ba'i slob ma dam pa rnams kyis
mnyan par bya'o

zhes so // sngags kyi mthar thug ni dus kyi 'khor lo yin la / de'i nges don mthar

thug rnams kyang bde gshegs snying por dri med 'od du spyen ras gzigs kyis

gsungs so // [18a] rgyud rdo rje rtse mor yang /

de bzhin gshegs pa'i snying po dag /
chos kyi dbyings kyi tshul chen te //
nyon mongs 'dam gyis ma gos pa //
rdo rje pad ma'i dbang bskur yin //

zhes so // (nya) 'phags pa klu sgrub kun rdzob don dam gyi // zhes sogs ni / dbu

ma rtsa ba'i shes rab las /

sangs rgyas rnams kyis chos bstan pa //
bden pa gnyis la yang dag brten //
'jig rten kun rdzob bden pa dang //
dam pa'i don gyi bden pa'o //
gang dag bden pa 'di gnyis kyi //
rnam dbye rnam par mi shes pa //
de dag sangs rgyas bstan pa yi //
zab mo'i de nyid rnam mi shes //

zhes dang / rang 'grel ga las 'jigs med du //

'jig rten kun rdzob bden pa zhes pa ni chos
rnams ngo bo nyid kyis stong pa dag la 'jig
rten gyis phyin ci log ma rtogs pas / chos
thams cad skye bar mthong ba gang yin pa ste
/ de ni de dag nyid la kun rdzob tu bden pa
nyid yin pas / kun rdzob kyi bden pa'o // don
dam pa'i bden pa ni / 'phags pa rnams kyis
phyin ci log thugs su chud pas / chos thams

*cad skye ba med par gzigs pa gang yin pa ste
/ de ni de dag nyid la don dam par bden pa
nyid yin pas don dam bden pa'o /*

*zhes gsungs pas / bden pa gnyis la bden lugs / grub lugs / snang lugs gnyis
gsungs la / stong lugs gnyis ni / chos dbyings bstod par /*

*stong pa nyid ni ston pa'i mdo //
rgyal bas ji snyed gsungs pa rnams //
de dag kun gyis nyon mongs bzlog /
khams de nyams par byed ma yin //*

*zhes te / nyon mongs bzlog ces pa kun rdzob / btags pa gnyis rang stong dman pa
dang /*

khams de nyams par byed ma yin /

*zhes pas yongs grub don dam chos khams dge ba rang gis mi stong ba gzhan
stong mchog tu gsungs te / dbu ma sgom [18b] rim du /*

*ma skyes pa yi stong nyid gcig /
gcig ni skyes pa'i stong pa ste //
ma skyes pa yi stong nyid mchog /
skyes pa'i stong nyid 'jig pa yin //*

*zhes pa dang mthun no // gal te chos nyid don dam rang gis stong ba'i rang stong
du lta na stong pa nyid la lta ba nyes pa sgrub tu med par 'gyur te / rtsa sher /*

*nams phung bar 'gyur //
ji lta sbrul la bzunstong pa nyid la lta nyes na //
shes rab chung rg nyes dang //
rigs sngags log par sgrubs pa bzhin //*

zhes dang / 'phags pa thog⁸⁷⁰ med kyis byang sar /

*stong pa nyid la log par zin pa ni shes bya'i dngos po la
yang rmongs la / shes bya thams cad la yang skur ba
'debs te / gzhi des bdag nyid sems can dmyal ba rnams
su skye bar 'gyur la / gzhan chos 'dod pa rnams dang
sdug bsngal las thar bar 'dod pa rnams kyang phung*

⁸⁷⁰ Read: *thogs*.

*bar byed do // ji ltar na stong pa nyid la log par zin pa
 yin zhe na / dge sbyong bram ze gang la la dag gang gis
 gang stong pa de yang mi 'dod la / gang gis gang stong
 pa de yang mi 'dod pa 'di ni stong pa nyid la log par zin
 pa zhes bya'o // de ci'i phyir zhe na / gang gis stong pa
 de med pa dang // gang stong pa de yod pa'i stong pa
 nyid ni rigs pa'i phyir ro // thams cad med na gang du ci
 zhig gang gis stong bar 'gyur te des de nyid stong nyid
 du 'gyur du mi rung ngo // de bas na de lta bu de ni
 stong pa nyid la log par zin pa zhes bya'o // ji ltar na
 stong pa nyid la legs par zin pa zhes bya zhe na / gang
 gi phyir gang la gang med pa de ni des stong par yang
 dag par rjes su mthong la / 'di la lhag ma gang yin pa
 de ni yang dag par yod do zhes yang dag pa ji lta ba
 bzhin du rab tu shes pa'o //*

zhes dang / byams pas dbus mthar /

*gang zag dang ni chos rnam kyis //
 dngos po med 'dir stong pa nyid //
 [19a] de dngos med pa'i dngos yod pa //
 de ni de la stong nyid gzhan //*

ces dang / rgyud blar /

*rnam dbyer bcas pa'i mtshan nyid can //
 glo bur dag gis khams stong gis //
 rnam dbyer med pa'i mtshan nyid can //
 bla med chos kyis stong ma yin //*

zhes gsungs pa dang mthun no // yang dbu ma sgom rim las /

*de ltar shes rab dag pa yis //
 rang gi ngo bo dom dam ni //
 shin tu yang ni grub pas na //
 brtags pa'i gzhan dngos 'byung ma yin //*

ces dang / rigs pa drug bcu par /

*mya ngan 'das pa bden gcig pur //
 rgyal ba rnam kyis gang gsungs pa //
 de tshe lhag ma log min zhes //
 mkhas pa su zhig rtog par byed //*

ces dang / sems kyis rdo rje la bstod par /

gang gis sems byung dra ba ni //
sems nyid kyis ni gsal mdzad te //
sems kyi rmongs pa sel ba yi //
rang sems de la phyag 'tshal lo //
sems can mos pa sna tshogs rnams //
tha dad lha yi dmigs pa las //
rin chen sems ni rnam grol las //
lha gzhan sgrub tu yod ma yin //
sems thob pa ni byang chub ste //

zhes dang /

bde legs sems la sangs rgyas 'byung /

zhes dang /

dam pa'i don ni bcos ma yin //
ngo bo nyid dang rab zhi dang //
ma dag rdzas dngos yod pa'ang lags //
brtags pa'i dngos po med pa nyid //
gzhan gyi dbang ni yod ces bya //

zhes dang /

de phyir chos rnams thams cad ni //
rtog pa tsam zhes khyod kyis gsungs //

zhes dang / rigs pa drug cu par /

ma rig rkyen gyis 'jig rten zhes //
gang phyir rdzogs pa'i sangs rgyas gsungs/
de phyir 'jig rten 'di dag ni //
rnam par rtog pas cis mi 'thad //

ces dang / chos dbyings bstod par /

sangs rgyas rtag pa'i chos nyid can //

zhes dang /

gang phyir sangs rgyas mya ngan
[19b] 'das //
gtsang ba rtag pa bde ba'i gzhi //

zhes dang / dpe med par bstod pa las /

rtaḡ ciṅ brtan la zhi ba yi //
chos kyi rang bzhin khyed kyi sku //

zhes dang / mchod rten brgyad kyi bstod par /

ji ltar spros pa kun bral dpe med
rtaḡ ciṅ dag pa'i ngo bo nyid //
sangs rgyas chos sku mkha' ltar
'gro la khyab par yang dag phyag
'tshal bas //

zhes dang / byang chub sems 'grel las /

byang chub sems kyi bdag nyid sku //
dpal ldan rdo rje 'chang btud nas //

zhes dang /

rang sems gdod nas ma skyes pa //
sangs rgyas kyis ni mdor bsdus gsungs //

zhes dang /

byang chub sems mchog de nyid ni //
de bzhin nyid dang yang dag mtha' //
mtshan ma med dang don dam dang //
stong pa nyid ces bshad pa yin //

zhes dang /

dper na rgya mtsho mthas gtugs pa'i //
sa mang g.yo bar byed pa ltar //
de bzhin kun gzhi'i rnam shes kyang //
rten gyi lus ni g.yo bar byed /

ces dang / chos dbyings bstod par /

sa yi dkyil na yod pa'i chu //
dri ma med par gnas pa ltar //
nyon mongs nang na ye shes kyang //
de bzhin dri ma med par gnas //

zhes dang /

dri med nyi ma zla ba yang //
sprin dang khug sna du ba dang //

sgra gcan gdong dang rdul la sogs //
sgrib pa lnga yis bsgribs par gyur //
de bzhin 'od gsal ba yi sems //
'dod dang gnod sems le lo dang //
rgod pa dang ni the tshom ste //
sgrib pa lnga yis bsgribs par gyur //

zhes dang / bsam gyis mi khyab par bstod pa dang / sems kyi rdo rje la bstod par

/

sangs rgyas rnamdang chos kyi dbyings //
de nas don du tha mi dad //

ces chos dbyings la sangs rgyas kyis khyab par gsungs so //de bzhin du slob dpon

'phags pa lhas kyang / sangs kyi sgrub sbyong du gsungs pa yod de /

'gyur ba med la 'dus ma byas //
sangs rgyas thams cad kyi ni [20a] gnas //
sku ni rdo rje'i rang bzhin nyid //

ces dang /

ji ltar shel gong dag pa ni //
kha dog gzhan gyis bsgyur bar byed //
de bzhin rin chen sems 'di yang //
rtog pa'i tshon gyis bsgyur ba nyid //
tha mal 'go ba'i tshon gyis ni //
rin chen sems 'di dben gyur na //
gdod nas dag pa ma skyes pa //
rang gi rang bzhin dri med gang //
rtag tu rnal 'byor pas goms bya //

zhes dang /

thog med bag chags 'dam gyis ni //
rin chen sems ni rab tu gos //
shes rab thabs kyi chu nyid kyis //
bkrus na rab tu gsal bar 'gyur //

zhes dang //

ma rig 'dam gyis btums pa yi //
sangs kyi yid bzhin nor bu nyid //
skyes bu mkhas pas bkrus byas na //

ma rig gang gis yang bskyed 'gyur //

zhes dang /

theg pa chen por de yang yang //
sngags kyi nus pa bstan pa yin //

zhes dang /

bde dang dngos grub kun ster ba'i //
sngags kyi nus pa 'di la ltos //

zhes dang //

gang zhig bskal ba grangs med ni //
mang po spyad kyang mi 'thob pa'i //
sangs rgyas tshe 'di nyid kyi ni //
'thob pa 'di la the tshom med //

ces dang /

ji ltar lcags kyi gong bu ni //
chung yang chu gting 'bying bar 'gyur //
chen po snod du byas na ni //
bdag dang gzhan yang sgrol bar byed //
de bzhin snod du byas pa'i sems //
shes rab thabs kyi cho ga yis //
'dod pa spyod phyir grol bar 'gyur //
gzhan dag kyang ni sgrol bar byed //

ces gsungs so // 'phags pa yab sras kyi gsung 'dis / slob dpon zla ba /

sems 'gag pa de sku yis mngon sum mdzad /

ces dang / slob dpon gzhon blo /

sems zhes pa'i chos skad du ma byung ba rnams
/ sems tsam gyi lta ba dang grub mtha' yin pas /
gsang sngags [20b] rnams kyang lta ba sems
tsam yin

zhes pa bkag go / yang slob dpon gzhon blo / gshin po la dmigs pa'i dge rtsa byas

pa rnams gshin po la mi phan par 'dod pa la / mdo rgyud tshan che ba dang 'gal

bas sdig lta chen po yin no // khong gi rgyud bla'i ti kar /

lan gcig tsam ma yin par yang yang mi stegs su skyes
pas / dug sbrul gyis gla rtsi'i dri tshor ba ltar / stong pa
nyid kyi sgra thos pa tsam gyis sems 'khrigs pa dag na
re / bde gshegs snying po zhes bya ba chos nyid 'dus ma
byas pa / don la bden par grub pa / gtsang bdag bde
rtag gi pha rol du phyin pa thams cad mkhyen pa'i yon
tan rang chos su ldan pa ye shes kyi rang bzhin / brtan
g.yo thams cad la khyab par 'dod pa ni / mu stegs sde
lnga'i lugs yin gyi / bde bar gshegs pa'i bstan pa'i rjes
su 'brang ba la / 'di lta bu'i grub mtha' khas len pa
sngon chad rgya bod bal gsum du byung ba med do /

zhes sogs dang /

dnegos su da lta sems can gyi chos nyid la sangs rgyas
kyi yon tan yod do zhes zer ba ni / grangs can dag rgyu
rtsa mchog gi rtse mo na yang 'bras bu glang chen
brgya mi gsal bzhin du yod zer ba dang 'dra bar phyugs
pas kyang blun pa yin te /

zhes sogs kyi lta log du ma'i dgag pa ni / kho bos byas pa'i chos dbyings gsal

sgron du blta'o / dbu ma la 'jug pa'i ti kar / slob dpon gzhon blo na re /

stobs sogs kyi yon tan de dag kyang blos btags pa
tsam yin te / rten 'brel yin pa'i phyir sgyu ma bzhin

ces dang /

gang dag de bzhin gshegs pa la rang rgyud kyi ye
shes rang mtshan pa yod par smra ba dang / gzhan
dag ye shes gtan nas med par smra ba gnyis ka yang
sgro skur gyi mthar lhung ba'i phyir

zhes dang /

kho bo cag ni / de bzhin gshegs pa'i yon tan thams cad
mdo las ji ltar 'byung ba ltar / rten 'brel du khas len pa
na sgro skur gyi mtha' [21a] gang du yang lhung ba med

ces dang /

de bzhin gshegs pa'i yon tan du ma zad / kun nas nyon
mongs pa dang rnam byang gis bsdus pa'i chos thams cad
rten 'brel du khas len la / tshul 'di ni rgya gar gyi shing
rta chen po rnams kyis kyang thugs su ma chud na /

*gangs can gyi skye bo dmus long lta bu 'di dag gi blo'i yul
du 'gyur re skan /*

zhes dang /

*de ltar na yang de bzhin gshegs pa la ji lta ji snyed mkhyen
pa'i ye shes tha snyad du mi mnga' ba yang ma yin te /*

zhes dang /

*lugs 'di dge slong zla grags kyis //
dbu ma'i bstan bcos las btus nas //
lung ji bzhin dang man ngag ni //
ji lta ba bzhin brjod pa yin //*

zhes dang /

*phyogs bcur bzhugs pa'i rgyal dang de sras rnam //
mngon sum byon nas dbyangs dang mgrin gcig gis //
'di las gzhan du thar ba'i lam ston kyang //
bdag blo g.yo ba med do grogs po dag /*

ces pa 'di rnam mi 'thad de / stobs sogs ma brtags pa chos nyid dang ngo bo

nyid kyi sku yin par mdo rgyud las gsungs shing / dbu ma rtsa bar /

*rang bzhin dag ni bcos min dang //
gzhan la ltos pa med pa yin //*

zhes so // sangs rgyas la rang rgyud kyi ye shes med pa 'jam dpal mtshan brjod

sogs nges don gyi mdo rgyud bstan bcos thams cad dang 'gal lo / kun byang gi

chos thams cad rten 'brel yin pa mi 'thad de / rnam byang bzhi'i gtso che shos

rang bzhin rnam byang dang / dri ma med pa'i rnam pa gnyis yin la / de gnyis

'dus ma byas kyi chos nyid yin pas so / 'phags yul gyi shing rta chen po rnam

kyis ma rtogs na zla grags kyis rtogs pa 'gal lo // bod dmus long gis rtogs par

'gyur re skan na red mda' bas rtogs pa 'gal lo / [21b] tha snyad du ji lta ba dang

ji snyad⁸⁷¹ pa mkhyen pa'i ye shes sangs rgyas la yod na rang rgyud kyi bsdu

⁸⁷¹ Read: *snyed*.

pa'i ye shes med par 'gal lo // sangs rgyas kyi yon tan thams cad rten 'brel yin na
/ rten 'brel la 'dus byas kyi khyab pas sangs rgyas 'dus byas su ltas na nyes pa
shin tu che ste / myang 'das chen po'i bam po gnyis par /

gcer bur 'gro ba ngo tsha nas gos kyi g.yogs nas mer shi
ba mi chen po dang lha chen por skyes pa'i dpes / de bas
na 'jam dpal / khrel zhing ngo tsha ba dang ldan pa rnams
ni sangs rgyas bcom ldan 'das la 'dus byas dang mthun par
mi lta'o // 'jam dpal / mu stegs can ngan par lta ba ni / de
bzhin gshegs pa 'dus byas dang mthun no zhes smra'i /
tshul khrims bsrung ba'i dge slong dag ni / de ltar de bzhin
gshegs pa la 'dus byas yin par mi lta'o // ci ste de bzhin
gshegs pa la 'dus byas yin zhes brjod na de brdzun du smra
ba ste / gang zag de ni shi ma thag tu sems can dmyal ba
rnams su skyes par rig par bya ba ni / ji ltar gang zag rang
gi khyim du gnas pa bzhin no // de bzhin gshegs pa ni yang
dag par 'dus ma byas pa'i chos can yin pas 'dus byas zhes
brjod par mi bya'o // 'jam dpal deng slan chad 'khor bar
gnas pa na shes pa med pa spangs te / yang dag pa'i shes
pa btsal bar bya'o // gang zhig de bzhin gshegs pa la de lta
bu'i tshul du lta na mtshan sum cu rtsa gnyis dang ldan
zhing myur du yang dag par rdzogs pa'i byang chub tu
'tshang rgya'o

zhes dang / 'phags pa klu sgrub kyi rin chen phreng bar /

gzhan yang 'di ni log bzung na //
blun po mkhas pa'i nga rgyal can //
spong bas ma rungs bdag nyid can //
mnar med par ni spyi [22a] btsugs 'gro /

zhes so // mtshan nyid theg pa'i snang med dbu ma'i rten 'brel gyi lam la brten
nas bskal pa grangs med gsum las myur bar sangs rgya mi srid pa la zhen nas /
rdo rje theg pa la brten na tshe gcig lus gcig la sangs rgya bar rgyal ba sras bcas
kun gyis gsungs pa la mi 'jug pa tshogs ma bsags pa'i skal zhan dbang rtul yin no
zhes pa'i rang mtshan bstan no // yang na dpe kar sogs bdud kyi byin gyis brlabs
pa yin te / spyir mdo sngags kyi nges don mthar thug / khyad par sngags kyi
mthar thug dus 'khor la dgag pa byas pas so // dus 'khor bde dgyes gsang 'dus

sogs gzhung so sor yod kyang mthar thug gi don ngo bo gcig pas / gsang sngags
 thams cad bkaka par 'gyur ro / chos spong gi las ni 'tshams⁸⁷² med pa lnga byas
 pa dang / stong gsum sems can thams cad bsad pa'i sdig pa byas pa bas kyang
 ches cher 'jigs pas / blo ldan thar 'dod rnams kyis 'di la shin tu 'dzur bar bya'o //
mdo sde las kyi me long las /

'tshams⁸⁷³ med lnga ni byas pa bas //
 dgongs don zab mo'i chos rnams la //
 rang gi blo ni ma reg par //
 log par bshad pa'i sdig pa lci //

zhes so // gzhan yang slob dpon gzhon blo'i mngon pa'i ti kar / jo nang pa'i grub
 mtha'i 'dod pa brjod pa'i rjes la /

'di ni bya brgya'i nang na pha wang lta bu yin te /
 theg pa gsum dang grub mtha' bzhi'i khongs su ma
 gtogs pa chos 'di pa las phyi rol du gyur pa kho na
 yin

zhes dang /

bde gshegs snying po'i zol gyis grangs can gyi bdag
 gsal bar byed pa'i sgra yang dang yang du bsgrags
 pas skal ngan phal mo che'i thar pa dang thams cad
 mkhyen pa'i srog rtsa gcod par byed pa'i [22b] ltas
 ngan gtong bar byed pa can yin no /

zhes te 'di lta bu'i log lta ni rang theg pa thun mong pa la 'dris che yang / 'khor
 lo gsum pa dang theg pa'i mthar thug gsang sngags kyi nges don gyi gnad ma
 mthong bar / lham dpe zhwa la bkab pas / rang la chos spong gi las ngan tshabs
 can sog⁸⁷⁴ pa yin pas / dug bzhin spang bar bya'o // rang gi dge tshul dang dge
 slong byas pa'i mkhan slob / dbang khrid zhus pa'i bla ma / sde snod kyi po ti

⁸⁷² Read: mtshams.

⁸⁷³ Ibid..

⁸⁷⁴ Read: bsog.

bslabs pa'i slob dpon / bka' drin che shos chos rje pan chen pa / byang seng ba /
 kun dga' ba / mkhan po sangs rgyas 'phel dang bzhi po kho na yin zhing / bzhi
 po'i thugs dam gyi 'thil / dus 'khor dang jo nang pa'i chos bkag pas / rtsa ba'i bla
 ma'i dam tshig nyams pa ste / bla ma'i skur 'debs dang zhabs 'dren 'di bas che ba
 med cing / jo nang pa'i grub mtha' 'di / bka' mdo rgyud kyi snying por gsungs pa
 la / chos spong gi las kyang 'di bas che ba med cing / des na sngags kyi rtsa
 ltung dang po / gnyis pa drug pa dgu pa / bcu gnyis pas phog go / dri med 'od du
 /

gdugs pa'i slob dpon de bzhin gshegs pa'i snying
 po las phyi rol tu gyur pa / yul la dbang po longs
 spyod pa la chags pa / brdzun du smra ba rnams
 ma mthong ba'i skyon bzung ba las mnar med
 par 'gro bar 'gyur ro

zhes dang / gsang 'dus rdor phreng du /

de kho na nyid sun 'byin cing //
 med par lta dang tshul khrims 'chal //
 se gol gtogs pa tsam du yang //
 de dang lhan cig gcig mi bya //

zhes dang / gzhan las kyang /

rnal 'byor gang zhig dam tshig nyams pa
 dang // skad cig tsam yang phrad par mi
 bya zhing // lung pa gcig gi chu la'ang mi
 btung ngo //

zhes pa ltar bslab bo // mdo'i chos 'khor gsum pa dang / rdo rje theg pa bka'

[23a] bar pa man las mchog nges don mthar thug tu ston pa'i gsung bzhin du / de

rnams dbu ma'i gzhung ma yin par sems tsam gyi gzhung du byas te / de rnams

su gsungs pa'i nges don rnams 'gags pas nges don 'joms pa'i chom rkun chen

po'o // rang gi gdul bya rnams kyi rkang 'dren dang mgo smod 'di las che ba ci

yod / dus 'khor mes po'i 'grel ba dri med 'od du /

nyan thos dang pha rol du phyin pa dang sngags kyi tshul
'di rnams kyi mchog tu mi 'gyur ba'i snying po bcom ldan
rdo rje 'dzin pa ni mtshan yang dag par brjod pa las de
bzhin gshegs pas bstan to / 'di'i don mi shes pa bla ma
dam pa ma yin pa nyams pa mchog tu mi 'gyur ba'i ye
shes nyams pa rnams ma 'ongs pa'i dus su 'byung bar
'gyur te / rnam par nyams pa de rnams kyis sems can
rnams nyams par byed do /

zhes pas slob dpon gzhon blo sogs

sangs rgyas la rang rgyud kyi ye shes med / ye shes
gang yin lam las gser skyes rten 'brel yin

zhes nges don gyi rang byung 'dus ma byas kyi kun 'gro'i ye shes rtogs pa las

nyams par byed par lung bstan no // sangs rgyas mdzod kyi mdo las /

'jig rten gyi dgra ni srog gi bar chad tsam byed mod kyi
/ des lus nyid stor du zad do // gti mug can gyi chos
bshad pas ni skal pa stong du dmyal bar skyes te mya
ngan chen po byed do // sems can thams cad kyi srog
bcad pa bas chos log pa mi gtsang bar bshad pa ni sdig
pa lci'o

zhes so // (ta)

chos dbyings sems dang ye shes ma yin na //

zhes sogs ni / chos dbyings de bzhin nyid gnyig ma'i sems rang bzhin 'od gsal ba

dang / 'dus ma byas pa'i sher [23b] phyin dang / rang byung ye shes yin te / mdo

sde rgyan du /

chos nyid sems las gzhan pa'i sems gzhan ni //
'od gsal ma yin rang bzhin la brjod do //

zhes dang / chos dbyings bstod pa gong du drangs par /

dri med nyi ma zla ba yang //

zhes nas /

de bzhin 'od gsal ba yi sems //

zhes dang /

nyon mongs nang na ye shes kyang //
de bzhin dri ma med par gnas //

zhes dang / sher phyin gyi mtshan brgya rtsa brgyad par /

sher phyin dang rnam pa thams cad
mkhyen pa nyid dang // de bzhin nyid dang

zhes sogs dang // sher phyin brgyad brgya par /

phung po dang / khams dang / skyes mched dang /
rten cing 'brel bar 'byung ba'i chos thams cad ni
shes rab kyi pha rol du phyin pa ma yin gyi / chos
de rnams kyi de bzhin nyid dang / gzhan ma yin pa'i
de bzhin nyid dang / ji lta ba nyid gyi de bzhin nyid
de ni shes rab kyi pha rol du phyin pa'o

zhes dang / 'jam dpal mtshan brjod kyi brjod bya rnams kyang rang byung ye

shes dang / sher phyin dang / chos dbyings dang de bzhin nyid dang / bde gshegs

snying po la sogs pa rnam grangs yin te / de bzhin du /

de bzhin nyid bdag dag pa'i bdag /

ces dang /

chos dbyings dam pa zad mi shes //

zhes dang /

shes rab pha rol phyin pa'i mtha' /

zhes dang /

sangs rgyas kun gyi snying po che /

zhes dang /

yang dag mthar gyur khyod la 'dud //

ces sogs gsungs te / dbus mtha' rnam 'byed du /

de bzhin nyid dang yang dag mtha' //
mtshan ma med dang don dam dang //
chos kyi dbyings rnam rnam grangs so //

zhes pa dang mthun zhing / sher phyin du gsungs pa'i ngo bo nyid kyi sku'am
chos sku yang sngar bstan pa rnam dang ngo bo gcig cing / sngags kyi lha
mchog gi dang po'i sangs rgyas [24a] dus kyi 'khor lo / rdo rje sems dpa' / ngo bo
nyid kyi sku / gsang ba 'dus pa / sgyu 'phrul dra ba / 'khor lo sdom pa / dgyes
rdor / mkha' 'gro ma dra ba'i sdom pa / de bzhin gshegs pa thams cad kyi ye shes
kyi sku / 'jam dpal ye shes sems dpa' rnam chos dbyings bde gshegs snying po'i
mtshan gyi rnam grangs yin par gong du drangs pa'i lung rnam dang / khyad
par don dam mtshan brjod dang / sngar bstan pa'i dri med 'od kyi gang don dam
pa'i bden pas bstan pa de ni zhes sogs kyi legs par bstan to / phar phyin mkhas
rloms 'ga' sher phyin dang rnam mkhyen la 'dus byas kyis khyab pa dang / ngo
bo nyid kyi sku ye shes dang sangs rgyas yin par 'dod pa ni mi tshe lug rdzi la
bskyal nas lug ngo ma shes pa dang khyad med do / de lta bu'i bde gshegs snying
po rtag brtan g.yung drung mkha' khyab kun 'gro la skur ba 'debs pa'i log lta
dang / 'di'i rjod byed snang bcas dbu ma'i gzhung / chos 'khor gsum pa dang /
bde chen dbu ma ston pa'i gzhung rgyud sde rnam lta ba sems tsam ston par log
par lta ba dang / sngags dang bka' tha ma bas snang med dbu ma'i gzhung / bka'
bar pa mchog go snyam nas ston pa bdag med la mtha' gcig tu zhen pa rnam mi
'thad de / bka' bar pa snang med dbu ma ni / bka' dang po la ltos nas nges don
dang / phyi ma la ltos nas drang don dgongs pa can yin la / phyi ma ni nges don
mtshar thug ste / nyi shu par /

gzugs sogs skye mched yod par ni //
des 'dul ba yi skye bo la //

dgongs pa'i dbang gis gsung pa ste //
rdzus te byung ba'i sems can bzhin //

ces dang / [24b] ting nge 'dzin rgyal por /

ston pa bde bar gshegs pa'i bstan pa dang //
nges don mdo sde dag gi bye brag phyed //
gang la sems can gang zag skyes bu bstan //
chos de thams cad drang ba'i don du shes //

zhes dang / dkon brtsegs 'od srung gis zhus par /

'od srung gang zag tu lta ba ri rab tsam ni bla'i / mngon pa'i
nga rgyal can stong pa nyid du lta ba ni de lta ma yin no /

zhes sogs dang / 'phags pa klu sgrub kyis /

rgyal ba rnams kyi stong pa nyid //
lta kun nges par 'byin par gsung //
gang dag stong pa nyid lta ba //
de dag sgrub tu med par gsungs //

zhes dang /

stong pa nyid la lta nyes na //
shes rab chung rnams phung bar 'gyur //
ji ltar sbrul la bzung nyes dang //
rigs sngags log par sgrubs pa bzhin //

zhes pa'i snang med dbu ma ni dngos 'dzin / brtags pa'i lta ba rnams gzhom phyr

sgom par bya ba yin gyi / de dag choms nas de la zhen par bya ba min te / nga

bo che chen po'i mdor /

stong pa nyid gang ston pa de dag ni dgongs pa
can du rig par bya la / bla na med pa'i mdo sde
'di lta bu ni dgongs pa can ma yin par shes bar
bya'o /

zhes dang /

'od srung sems can mos pa sna tshogs pa dgongs pa
sna tshogs pa rnams kyis mdo rnams bstan pa na / de
la snyoms las can tshul khrims 'chal ba lus dang ngag

dang yid ma bsdams pa rnams de bzhin gshegs pa'i
snying po sangs rgyas rtag pa nyid kyi mdo 'di lta bu
dag bor nas stong pa nyid kyi le'u'i don la slob par
byed cing / de la kha cig ni tshig dang ye ge 'dren par
byed / kha cig ni phan tshun tshig dang ye ge dag
spong bar byed do / de'i ci'i phyir zhe na / sangs rgyas
kyi gsung thams cad la ni stong pa nyid dang bdag
med pa [25a] ston to /

zhes te stong pa nyid dang bdag med pa'i don mi shes pa'i mi blun po rnams ni

nyams par 'gyur ro / zhes dang / myang 'das chen por /

de bzhin gshegs pa'i snying po bdag med par bsgoms
shing gtan du stong pa nyid bsgoms pas sdug bsngal
rnams mi 'gags par phye ma leb mar me'i nang du song
ba bzhin 'gyur ro // de lta ma yin par de bzhin gshegs
pa'i snying po yod par sgom pa'i sems can rnams nyon
mongs pa rnams yod bzhin du nyon mongs pa'i rnam pa
'gags par byed do // de ci'i phyir zhe na / de bzhin
gshegs pa'i snying po'i rkyen gyi phyir ro /

zhes dang /

dper na rkun po glen pa dag rin po che yang dag pa bor
nas phur ma khur du khyer ba dang 'dra bar de bzhin
gshegs pa'i dgongs te gsungs pa'i snying po mi shes pas
mdo sde 'di la le lo byed de brtson 'grus mi byed do //
kyi hud de dag ni ma 'ongs pa'i dus su shin tu 'jigs pa'i
g.yang sa chen por lhung bar 'gyur ro //

zhes dang / dri med 'od du /

gdug pa'i slob dpon de bzhin gshegs pa'i snying po las
phyi rol du gyur pa / yul la dbang po longs spyod pa la
chags pa / brdzun du smra ba / ma mthong ba'i skyon
bzung ba las mnar med par 'gro bar 'gyur ro

zhes dang // sor phreng can gyi mdor /

gang sngon phun sum tshogs pa'i dus na rgud par gyur te
/ nad mang ba'i sems can rnam pa mang po de dag ni de
bzhin gshegs pa'i g.yung drung gi sku la g.yung drung
ma yin par lta ba'o // da dung yang phun sum tshogs pa'i
dus na rgud par 'gyur ba'i sems can de dag ni de bzhin
gshegs pa'i g.yung drung gi sku la g.yung drung ma yin

*par lta ba yin no // ma 'ong pa'i dus na'ang sems can
phun sum tshogs pa'i dus na rgud [25b] par 'gyur ba de
dag ni*

zhes sogs so // gzhan yang

*gang sngon yi dwags kha nas me lce 'byung bar gyur ba de
bzhin gshegs pa'i snying po la smod cing 'phya ba'i sems
can de dag ni da dung mchu dang rkan skams shing yi
dwags rid pa kha nas me lce 'byung ba'i srog chags su 'gyur
ro //*

zhes sogs so // des na nges don kyi chos zab mo la ma mos shing skur ba btab na

nyes dmigs chen po tshad med pa yod pa'i phyir / mi mos pa sogs spangs la bdag

nyid ma nyams par bsrung ba la bslab ste / lha mo dpal phreng gi mdor /

*gsum po 'di dag ni rigs kyi bu dang rigs kyi bu mo chos zab
mo la ma smas ma nyams par bdag nyid bsrung ba dang
bsod nams mang du bskyed cing theg chen gyi lam du zhugs
pa lags so // gsum po gang zhe na / rang gis rig pa'i chos
zab mo dang ldan pa dang / chos dang mthun par sdud pa'i
shes pa dang ldan pa dang / chos zab mo dag la bdag nyid
shes pa zhum par 'tshal nas 'di ni bdag gis mi shes te / don
'di ni de bzhin gshegs pas mkhyen par zad do zhes bcom
ldan 'das la sems rnam par gtod par bgyid de*

zhes dang /

*gsum po 'di dag las gzhan pa'i sems can gang lags pa de dag
ni chos zab mo de dag la nan tan bgyid mchog tu bzung nas
gob lob kyi sems 'dzin cing mngon par zhen te / bcom ldan
'das bdag ni de dag la dam pa'i chos la rgyab kyis phyogs pa
dang / gzhan mi stegs can dang sa bon rul ba lags te / rgyal
po'i thad du ma mchis la brlag par bgyi'o zhes mchi'o // bcom
ldan 'das sa bon rul ba de dag ni lha dang mi dang lha ma
yin du bcas pa'i 'jig rten gyis legs par tshar bcad par bgyi ba
lags so /*

zhes gsungs te / gob lob kyi sems ni [26a] ston pas ji ltar gsungs pa las gzhan du

rang bzos bka' tha ma drang don dang sems tsam gyi gzhung yin / de'i brjod bya

sangs rgyas 'dus ma byas rtag brtan g.yung drung dang / bde gshegs snying po

gsung pa rnams drang don yin no zhes sogs smra ba ste / mdo de'i mjug tu

gdams par /

de bzhin gshegs pa'i snying po bstan pa dang /
chos kyi sku dang / rtag pa dang / brtan pa dang
/ zhi ba dang / ther zug dang / skyabs gcig tu
gyur pa bstan pa / zhes bya bar zung shig

ces sogs gsungs so / dkyus na yod pa'i dpung bzangs kyi rgyud drang ba dang /

rgyud bla'i

gang phyir rgyal las ches mkhas

zhes sogs rnams kyang bdag nyid lam rnam dag las mi nyams par bsrung thabs

yin no // sems can thams cad la sangs rgyas chos kyi sku gzhi gdod nas rang chas

lhun grub tu med na phyis lam nas thob mi srid par thal te / chos sku de ye shes

yin yang rtag pa 'dus ma byas yin pas de sngar med gsar skyes su bskyed pa'i

rgyu mi srid pas so // 'dod na gzugs sku yang phyis thob mi srid par thal te / des

na sangs rgyas gtan nas mi thob par thal lo / khyab ste / sku gnyis rten dang

brten pa yin pas so / gser 'od dam par /

dper na nam mkha' la brten nas glog 'byung ngo //
glog la brten nas 'od 'byung ngo // de bzhin du chos
kyi sku la brten nas longs spyod rdzogs pa'i sku 'byung
ngo // longs spyod rdzogs pa'i sku la brten nas sprul
ba'i sku 'byung ngo

zhes dang / rgyud blar /

'dir ni dang po chos sku ste//
phyi ma dag ni gzugs kyi sku //
nam mkha' la ni gzugs gnas bzhin //
dang po la ni tha ma brten //

zhes so // dang po'i rtags grub ste / gser 'od dam pa dang / sprin chen po la sogs

pa snying po'i mdo rnams su /

sangs rgyas bcom ldan 'das chos kyi sku //
de bzhin gshegs pa chos kyi dbyings //

zhes sogs mtha' yas shing / myang 'das chen po'i bam po gnyis par /

de bzhin gshegs pa [26b] 'dus byas su ltas na
dmyal bar 'gro zhing / 'dus ma byas su ltas na
myur tu 'tshang rgya bar

gsungs so // yang sangs rgyas mkha' khyab tu sems can la mi bzhugs na / dus kyi

'khor lo'i rgyud du /

sangs rgyas zhing ni sangs rgyas dang bcas
bde mnyam 'bras ster lus dang ngag dang yid
dang chags pa ste // 'di rnams kun tu bor nas
sdig pa'i blo yis khyab bdag gzhan pa dag
kyang mang dag tshol byed de /

zhes dang //

bum pa'i nang du chu ni

zhes sogs nas /

mkha' khyab mkha' yi rdo rje can ni yul dang
bral ba lus kyi dbus su de bzhin no /

zhes dang / 'di'i 'grel bar /

'khor ba'i bag chags las grol ba mya ngan las
'das pa'i sems gzhan yod pa ni rdo rje can gyi
ming gis gsungs so /

zhes sogs dang / brtag gnyis su

'dus la ye shes chen po gnas /

zhes dang /

brtan dang g.yo ba khyab nas gnas //

zhes dang / mtshan brjod du /

phyogs bcu nam mkha'i mthas gtugs par //
chos kyi rgyal mtshan legs par 'dzugs //

sems can kun gyi yid la gnas //

zhes dang / sa ra has /

mkhas pa bstan bcos thams cad 'chad pa yi //
lus la sangs rgyas yod pa ma rtogs so //

zhes pa dang 'gal zhing / bzang spyod du /

nam mkha'i mthar thug gyur pa ci tsam par //
sems can ma lus mtha' yang de tsam ste //

zhes nam mkhas khyab tshad du sems can gyis khyab par gsungs pas // *sems can*

la sangs rgyas med na sangs rgyas ni ri bong rwa ltar med par ha cang thal lo //

de ltar 'gyur ba yang ma yin te / bzang spyod du /

rdul gcig steng na rdul snyed sangs rgyas rnams //

zhes sogs so // *gzhung 'di'i rtsa 'grel stod smad bar gsum gyi lung rigs rnams la*

mkhas pa bstan pa'i gsal byed thugs gzur gnas rnams kyis gzigs rtog dang / rtog

dpyod yang yang mdzad [27a] pas rang gzhan legs pa'i lam la 'god pa'i phyir /

nges don gyi bstan pa phyogs dus thams cad du rgyas pa mdzad par zhu //

jo nang grub mtha' nor zhes smra ba rnams //

grub mtha'i mthar thug snang bcas dbu ma dang //

nges don mthar thug bde gshegs snying po la //

blo kha ma phyogs rang mtshan bstan par zad //

jo nang grub mtha' 'gogs pa'i zol gyis ni //

nya rnams gsod phyir chu la brdeg pa ltar //

rgyal ba sras dang bcas la rgol ba dang //

bde gshegs snying po 'gog par byed par zad //

bde gshegs snying po 'gogs byed gang yin des //

dam chos spangs shing bstan pa dkrugs par gyur //
 de yis bsod nams nyams par 'gyur ba'i phyir //
 rang dang rjes 'jug thams cad phung bar byas //
 rang gzhan 'tsheng bar 'dod rnams nges don gyi //
 chos la shin tu mos pa'i blo sbyong mdzod //
 nges don mthar thug chos rnams jo nang pa'i //
 grub mtha' 'di nyid kho nar tshang ba lags //
 dge ba 'di yis nges don mthar thug gi /
 bstan pa phyogs dus kun tu rab dar nas //
 mar gyur mkha' mnyam sems can thams cad kyis //
 rdzogs pa'i sangs rgyas myur tu thob par shog /
 nges don gyi chos la bskul ba nam mkha'i nor bu la sbyar rgyu'i lung bsodus 'di
 yang dben gnas chos sdings nam mkha' mdzod du / dus 'khor ba lha'i rgyal
 mtshan gyis sbyar ba'o // // nges don gyi gnad dgongs pa la nges don gyi mdo
 rgyud byin gzigs pa ma grub na'ang / don dam pa'i mtshan brjod 'di sngags kyi
 nges don mthar thug gi dpang po yin pas / 'di'i 'grel ba rgya bod kyi dus 'khor
 mkhas pa mi shes pas byas pa'i 'grel pas mi phan / [27b] mkhas pa shes pas
 mdzad pa la / bla ma sman chu bas mdzad pa de las legs pa med pas / de dang
 sngags kyi sems 'grel skor lnga / byams chos sa sde skor bcu dang / snying po'i
 mdo bcu gzigs pa gal che ste / de'ang de bzhin gshegs pa'i snying po'i mdo /
rnam par mi rtog pa la 'jug pa'i gzungs / dpal phreng seng ge nga ro'i mdo / rnga
bo che chen po'i mdo / u dum wa ra ltar dkon pa sor phreng la phan pa'i mdo sde
lnga ni snying po'i mdo lnga'o / khyad par du de bzhin gshegs pa'i thugs rje chen

po bstan pa'i mdo / myang 'das chen po'i bam po zhe gnyis pa / sprin chen po che
ba bam po bcu pa / stong pa nyid chen po'i mdo / de bzhin gshegs pa'i yon tan
dang ye shes bsam gyis mi khyab pa bstan pa'i mdo rnam las bstan pa rnam so
// mang gha lam //

chos dang bskal ba 'di la dang por..... 'jug tshul....

kun dga' bo nga'i 'og tu byams pa 'byung ste / de bzhin
gshegs pa mos pa zhes bya ba stong gi tha mar 'byung ngo /

zhes dang /

kun dga' bo nga'i bstan pa 'di la gang dag dge sbyong gi
rigs can dge sbyong gi chos can dge sbyong ngur smrig
gyon pa 'byung ba de dag thams cad kyang skal ba bzang
po 'di la gang byams pa nas mos pa la thug gi bar du
phyis 'byung ba'i sangs rgyas bcom ldan 'das de dag gi
'og tu mthar gyis mya ngan las 'da' bar 'gyur ro / de dag
thams cad mya ngan las 'das pa'i dbyings su yongs su
mya ngan las 'da' ste / dge slong gcig kyang lhag ma ma
lus par 'gyur ro / de ci'i phyir zhe na / kun dga' bo 'di ltar
de bzhin gshegs pas chos kyi dbyings rtogs shing rjes su
rtogs pa 'di lta bu dag tha na sems can thams cad la ste /
rnam pa chur za bar mi 'gyur ba'i phyir ro /

snying rje pad ma dkar po las gsung //

Appendix III

Theg pa chen po rgyud bla ma'i mdor bsdus rin po che'i sgron me bzhugs so

Theg pa chen po rgyud bla ma'i mdor bsdus rin po

*che'i sgron me bzhugs so //*⁸⁷⁵

Phyogs bcu'i rgyal ba sras dang bcas rnams la //

kun nas dang ba'i yid kyis phyag 'tshal lo //

shin tu zab mo'i bde gshegs snying po'i don //

gsal bar bshad kyis gzur gnas shes ldan nyon //

sems can la sangs rgyas kyis stobs sogs kyis yon tan yod par /

gang dag 'gro kun mtha' bzhi yang dag rtogs nas

zhes sogs kyis bstan par mi rigs te // gzhung des sems can la yang sangs rgyas

kyi chos nyid kyis spyi'i mtshan nyid rang gi 'od gsal tsam rjes su zhugs par /

sa dang po nas mthong bar bstan pa tsam yin pas so /

rnam par dbye ba med chos phyir //

zhes pas kyang bstan pa ma yin te / des kyang sangs rgyas kyis stobs sogs kyis

yon tan gyi chos nyid rang gsal tsam so skye'i gnas skabs na yang yod pa la

dgongs pa yin pa'i phyir / de skad du yang / de'i 'grel par /

de la dri ma med pa'i sangs rgyas kyis yon tan ni

/ l tu kun nas nyon mongs pa'i so so skye bo'i

⁸⁷⁵ There is a vertical information about the text on folio 1a: *Phyi, Tsha*, 122. All the manuscripts from 'Bras spungs monastery library had this kind of information for the classification and catalogue purpose. This information is located just above the title of manuscript. Below the manuscript title, these hand written words are appeared: *Theg pa chen po rgyud bla ma'i mdor bsdus rin po che'i sgron me /*. In colophon, these hand written words appeared: *shaky'i dge slong gzhon nu blo gros kyis sbyar ba'o //*.

*sa la yang rnam par dbye ba med pa'i chos nyid
snga phyi khyad par med par yod pa'i phyir /
gnas 'di ni bsam gyis mi khyab*

ces gsungs so //

*de bzhin bde gshegs⁸⁷⁶ med gnas rnam la 'ang //
sang rgyas spyang gyis rang chos nyid gzigs nas*

zhes pa dang /

nyon mongs sbubs bzhin sems can yon tan ni //

zhes pa dang /

*sang rgyas nyid ni yon tan dri⁸⁷⁷ med gter //
sems can kun la khyad med rnam gzigs nas //*

zhes dang /

*sha ri'i bu / sems can gyi kham kyang gzhan la /
chos kyi sku yang gzhan ma lags te / sems can gyi
kham nyid chos kyi sku'o // chos kyi sku nyid sems
can gyi kham te / 'di ni don gnyis su med kyi / yi
ge tsam tha dad pa tsam yin no //*

zhes sogs kyis kyang / sems can la sang rgyas kyi chos kyi sku'i spyi'i

mtshan nyid rang bzhin 'od gsal tsam yod par stan⁸⁷⁸ gyi / rang gyi⁸⁷⁹ mtshan

nyid stobs sogs kyi yon tan ldan par mi ston /

*mdor na zag med kyi dbyings la ni /
don gyis rab tu dbye ba bzhi //
chos kyi sku la sogs pa yi //*

zhes sogs dang /

⁸⁷⁶ Omitted the word *mnar* here.

⁸⁷⁷ Omitted the word *ma* here.

⁸⁷⁸ Read: *bstan*.

⁸⁷⁹ Read: *gi*.

bla med chos kyis stong ma yin //

zhes dang /

yon tan rang bzhin nyid ldan phyir //

*zhes sogs ni / shin tu dri med kyis gnas skabs ston byed yin pas / sems can la
sangs rgyas kyis chos sku mtshan nyid pa dang / yon tan mtshan nyid pa yod
par bston⁸⁸⁰ byed kyis shes byed du mi rigs te / de bzhin gshegs pa'i snying po
brtag pa⁸⁸¹ dang brtan pa dang / 'dus ma byas par bshad pa'i don yang / ngo
bo brtan⁸⁸² mi 'gyur ba'i brtag⁸⁸³ pa dang / rgyu rkyen gyis 'dus ma byas pa'i
'dus ma byas su bstan pa ma yin gyi / sems rang bzhin 'od gsal de nyid ma
dag pa'i gnas skabs su nyon mongs pa dang / las dang skye ba'i kun nas nyon
mongs pa 3 gyis / rang gi ngo bor mi 'gyur ba dang / dag pa dang ma dag
pa'i gnas skabs su ma rig bag chags kyis sa dang / zag pa med pa'i las kyis
bskyed pa'i yid kyis rang bzhin gyi lus dang / bsam gyis mi khyab pa'i 'chi
'pho dang / skye ba sogs rang gi ngo bo mi 'gyur ba la bsams nas / sems can
gyi khams dang / de bzhin gshegs pa'i snying po brtag⁸⁸⁴ pa dang / brtan pa
dang 'dus ma byas zhes brjod la / shin tu rnam par dag pa'i gnas skabs su /
sems kyis rang bzhin 'od gsal de nyid 'khor ba ji srid ma stongs kyis bar du /
sems can gyi don byed pa'i phrin las sgrub pas mi zad pa'i yon tan dang ldan
pa dang / phyi ma'i mtha'i mu dang mtshungs pa la dgongs nas / chos sku de*

⁸⁸⁰ Read: *ston*.

⁸⁸¹ Read: *rtag*.

⁸⁸² Read: *gtan*.

⁸⁸³ Read: *rtag*.

⁸⁸⁴ Read: *rtag*.

nyid / rtag pa / brtan pa / las nyon gyis 'dus ma byas pas 'dus ma byas pa
zhes brjod do // gnas skabs thams cad du / sems kyi rang bzhin 'od gsal ba de
nyid dbang po gsar du thob pa'i mtshan nyid can gyi skye ba dang / dbang po
'gag pa'i mtshan nyid can gyi 'jig pa dang / skyes nas ma shi'i bar du rigs
mthun rgyun ma chad par 'jug pa'i gnas pa dang / gnas skabs gzhan du 'gyur
ba'i mtshan nyid can gyi dga' ba ste // 'dus byas kyi mtshan nyid 4 dang bral
ba'i phyir / 'dus ma byas pa zhes brjod la / gnas skabs thams cad du rang
bzhin 'od gsal gyi ngo bo la 'gyur ba med pa'i phyir / brtag⁸⁸⁵ pa zhes brjod
do // des na brtag⁸⁸⁶ brtan sogs kyi don ni / sems rang bzhin 'od gsal de nyid
la gdul bya'i log rtog 'ga'zhig bsal ba'i phyir / brtag⁸⁸⁷ brtan sogs kyi sgra
rnams⁸⁸⁸ grang pa'i sgo nas sbyar ba yin gyi / sems las ma rtogs⁸⁸⁹ pa'i don
dam par grub pa'i chos 'ga'zhig de bzhin gshegs pa'i snying por bsams nas /
de nyid brtag⁸⁹⁰ pa dang brtan pa sogs su 'chad pa ni / dbu sems gang gis
kyang lugs ma yin zhing / bde bar gshegs pa'i snying po ston pa'i mdo sde
dang / de dag gi dgongs 'grel dbu ma chos dbyings bstod par dang / rgyud
bla ma sogs bstan bcos gang gi'ang dgongs pa ma yin no / spyir bde bar
gshegs pa'i snying po rnams ston pa'i mdo sde rnams la / sgra'i dngos zin gyi
don dang / dgongs gzhi'i don 2 shes dgos te / mdo sde de dag sgra ji bzhin pa

⁸⁸⁵ Read: rtag.

⁸⁸⁶ Read: rtag.

⁸⁸⁷ Read: rtag.

⁸⁸⁸ Read: rnam.

⁸⁸⁹ Read: gtogs.

⁸⁹⁰ Read: rtag.

ma yin pa'i drang don du dbu sems 2 kas 'grel ba'i phyir / de la sgra'i dngos
 zin gyi don ni / sems can gyi gnas skabs dang / sangs rgyas kyi sa gang du
 yang tha snyad tsam du yang ma grub ste / mu stegs kyi bdag dang khyad par
 med pa'i phyir ro // dgongs gzhi'i don la / dbu ma pa dang sems tsam pa'i
 lugs 2 las / dang po la kun rdzob bden pas bsdus pa dang / don dam bden pas
 bsdus pa 2 las / dang po ni / sems kyi rang gi ngo bo rig cing gsal ba'i cha
 gnas skabs thams cad du sems kyi ngo bo la mi 'khrul ba la / pha rol tu phyin
 pa'i theg par sems dang kun gzhi'i rnam shes dang / len pa'i rnam shes dang
 / rnam par smin pa'i rnam shes dang / bde bar gshegs pa'i snying po sogs kyi
 min gyis⁸⁹¹ bstan la / rdo rje theg par rgyu'i rgyu dang / sems snang ba dang /
 snang ba mched pa dang / snang ba nyer thob dang / mkha' khyab mkha'i rdo
 rje zhes sogs su ming gzhan gyis bstan pa rnams yin gyi / de nyid pha rol tu
 phyin pa'i theg pa ltar na / las nyon dang / rnam rtog gzhan dbang du gyur
 pa'i gnas skabs na 'khor ba / rdo rje theg pa ltar na / rang bzhin brgyad cu'i
 rnam rtog gan / gnas skabs rigs 4'i sgrib pa'i gzhan dbang du gyur pa'i phyir
 'khor ba pa zhes brjod do // sgrib pa de dang de dag gis rnam par dag pa'i
 gnas skabs na / sangs rgyas dang thar pa zhes brjod do // don de nyid dbu ma
chos dbyings bstod pa dang / sems kyi rdo rje la bstod pa sogs su gsal bar
 byed / 2 pa don dam bden pas bsdus pa'i dgongs gzhi ni / gong du bshad pa'i
 sems de nyid yang dag par na / yod med la sogs pa'i mtha' gang du 'ang mi
 gnas pa'i lugs tha snyad du don dam pa'i bden pa zhes ming du btags pa de
 nyid yin / de nyid la dgongs nas de bzhin gshegs pa'i snying po dang / kun
 gzh'i rnam shes sogs gsungs pa'i tshul / dbu ma la 'jug par /

⁸⁹¹ Read: gis.

kun gzhi yod cing gang zag nyid yod la //
phung po 'di dag 'ba'zhig nyid yod ces //
gsungs pa de nyid de ltar ches zab don //
rigs par mi 'gyur gang yin de la'o //

ces sogs dang //

'di ni drang don nyid du ston pas gsungs //
'di ni drang don nyid du rigs pas 'thad //
rnam pa de lta'i mdo sde gzhan yang ni //
drang don nyid du lung 'dis gsal bar byed //

ces sogs rtsa 'grel gyis gsal bar bstan to // 2 pa sems tsam pa'i lugs kyi

dgongs gzhi ni // gtso cher kun gzhi'i rnam shes kyi gnas lugs rang gi ngo bos

rig cing gsal ba'i bdag nyid de nyid yin te / de nyid gzung 'dzin du mngon par

zhen pa'i bags chags kyis bslad pas phyi snod kyi 'jig rten / nang bcud kyi

sems can sogs kyi rnam par snang ba skye zhing / snang ba ltar gzung 'dzin

du mngon par zhen pas / las nyon gyis gzhan dbang du gyur te / 'gro ba

lnga'i 'khor bar skye ba dang / 'chi ba sogs kyi sdug bsngal myong ba'i tshe

na / sems can zhes dang / 'khor ba zhes brjod kyi / de las ma rtogs⁸⁹² pa'i

'khor ba zhes bya ba gzhan ci yang med do // de nyid mthong spang dang /

bsgom spang gi spang bya ci rigs pa dag cing / spang bya ma lus pas ma dag

pa'i gnas skabs na / byang chub sems dpa' sogs lam zhugs kyi gang zag gi tha

snyad 'dogs kyi de las ma rtogs⁸⁹³ pa'i lam sgrub pa po gzhan ci yang med do

// de nyid nyon mongs pa dang shes bya'i sgrib pa mtha' dag dang bral bas

dag pa dang ma dag pa'i 2 snang gi ngo bo ma lus pa dag cing / rang gi rang

bzhin ngo bo 2 med kyi ngo bo la gnas skabs thams cad du gnas te / gdul bya

⁸⁹² Read: *gtogs*.

⁸⁹³ Read: *gtogs*.

la gzugs sku rnam pa 2 kyi snang ba bskyed pa'i bsgo⁸⁹⁴ nas / 'khor ba ji srid
 du sems can gyi don byed pa'i sa la bzhugs pa ni / sangs rgyas dang / chos
 sku dang / ngo bo nyid sku zhes sogs so // de ltar yang / 'phel ba dang 'grib
pa med par bstan pa'i mdo las /

sha ri'i bu chos kyi sku de nyid nyon mongs pa'i
 sbubs bye ba mtha' yas pas btums pa / 'khor ba'i
 rgyun gyis khyer ba / thog ma dang tha ma med pa'i
 'khor ba'i 'gro bar 'chi ba dang skye ba dag tu
 'khor ba ni sems can gyi khams zhes brjod do // sha
 ri'i bu chos sku de nyid 'khor ba'i rgyun gyis sdug
 bsngal las skyo bar gyur pa 'dod pa dang / yul
 thams cad la chags pa dang bral ba / pha rol tu
 phyin pa bcu'i khongs su gtogs pa / chos kyi phung
 po brgyad khri 4 stong gis byang chub kyi don du
 spyad pa spyod pa ni byang chub sems dpa' zhes
 brjod do // sha ri'i bu chos sku de nyid nyon mongs
 pa'i sbubs thams cad las yongs su grol ba / sdug
 bsngal thams cad las 'das pa ni / nye ba'i nyon
 mongs pa'i dri ma mtha' dag dang bral ba / dag pa
 rnam par dag pa mchog tu yongs su dag pa'i chos
 nyid la gans pa / sems can thams cad kyis lta bar
 bya ba'i sa la zhugs pa / shes bya'i chos mtha' dag
 la 2 su med pa'i skyes bu'i mthu thob pa / nye ba'i
 nyon mongs pa'i sgrib pa med pa'i chos can chos
 thams cad kyi dbang phyug gi stobs thogs pa med pa
 thob pa ni / de bzhin gshegs pa dgra bcom pa yang
 dag par sdzogs⁸⁹⁵ pa'i sangs rgyas zhes brjod do //

zhes gsungs pa yin te / de lta bu'i rang bzhin 'od gsal de nyid ma dag pa'i
 gnas skabs dag par byed pa'i rgyu khams dang / 'das ma 'ongs da ltar gyi
 sangs rgyas kyi thugs rgyud la snang ba'i shin tu rnam dag gi gnas skabs de
 nyid dag byed kyi rkyen byang chub dang / phrin las 3 du 'jog la / rkyen de 3
 gyis ma dag pa'i khams de nyid rnam par sbyang ba byas pa las / ma 'ongs
 pa na 'bras bu dkon mchog 3 thob par 'gyur ba'i tshul theg pa chen po rgyud

⁸⁹⁴ Read: sgo.

⁸⁹⁵ Read: rdzogs.

bla ma'i bstan bcos su gsal bar bstan⁸⁹⁶ la phebs shing / de nyid kyi phyir
 bstan bcos 'di'i lus ni rdo rje'i gnas bdun du bstan to // de la khams kyi gnas
 skabs su sems rang bzhin 'od gsal de nyid / ngo bo dang / rgyu dang / 'bras
 bu dang / las dang / ldan pa dang / 'jug pa'i rab dbye dang / gnas skbas kyi
 ming dang / gnas skabs thams cad du kun tu 'gro ba'i don dang / rtag tu mi
 'gyur ba'i dang // yon tan dbye ba med pa rnams kyis gtan la phab ste / de la
 ngo bo'i don ni / rang bzhin 'od gsal de nyid shin tu rnam dag gi gnas skabs
 su / gdul bya'i ji ltar bsam pa'i don 'grub pa la sogs pa mthu dang ldan pas
 chos kyi sku dang / ma dag pa dang / dag pa dang / ma dag pa'i gnas skabs
 su shes rab dang / snying rje chen po bskyed pa'i rigs pa dang ldan pas rigs
 dang / gnas skabs thams cad du / rang bzhin 'od gsal zhing rnam par dag pa
 las mi 'gyur ba'i de bzhin nyid de / 3 po de ni ngo bo'i don to / theg pa chen
 po'i chos la mos pa dang / bdag med 2 rtogs pa'i shes rab dang / nam mkha'
 mdzod la sogs pa'i ting nge 'dzin bsgom pa dang / snying rje chen po rnams
 kyis khams de dag par byed pa rgyu'i don to / rgyu bzhi po de dag bsgoms
 pas / sems rang bzhin 'od gsal de nyid 'dod chen pa rnams kyi chos la khong
 'khro⁸⁹⁷ ba dang / mu stegs byed rnams kyi bdag tu lta ba dang / nyan thos
 rnams kyi 'khor ba'i sdug bsngal gyis 'jigs pa dang / rang rgyal rnams sems
 can gyi don la mi ltos pa'i sgrib pa rnams dang bral bas gtsang ba dang /
 bdag dang / bde ba dang / rtag pa'i pha rol tu phyin pa 'bras bu'i don // sems
 rang bzhin 'od gsal de nyid 'khor lo 4'i rkyen dang 'phrad pas tha na log pa
 nyid du nges pa'i sems can gzhan la yang 'khor ba la skyo ba dang / mya

⁸⁹⁶ Read: *gtan*.

⁸⁹⁷ Read: *khro*.

ngan las 'das pa la don du gnyer ba'i skye shi las kyi don to // ldan pa'i don
 ni 2 ste / rgyu dang ldan pa dang / 'bras bu dang ldan pa'o // dang po ni
 sngar gyi chos la mos pa la sogs pa rgyu 4 po de nyid kyi dang po ni / chos
 sku rnam par dag pa'i rgyu dang / bar ma 2 ni / sangs rgyas kyi ye shes thob
 pa'i rgyu dang / phyi ma ni de bzhin gshegs pa'i thugs rje chen po 'jug pa'i
 rgyu yin pas khams de la rgyur ldan pa zhes brjod do // sangs rgyas kyi sa'i ji
 snyed pa mkhyen pa'i char gyur pa'i mngon par shes pa lnga dang / ji lta ba
 mkhyen pa'i zag pa zad pa'i ye shes dang / de 2 ka'i rten zag pa zad pa
 rnams ni 'bras bu dang ldan pa zhes brjod de / khams shin tu rnam par dag
 pa'i gnas skabs kyi yon tan yin pa'i phyir ro / so so skye bo dang 'phags pa
 dang / de bzhin gshegs pa rnams kyi de bzhin nyid 3 dang / dbye ba ni / 'jug
 pa'i don to // 3 po de nyid la sems can dang / byang chub sems dpa' dang /
 sangs rgyas zhes ming 3 gyis btags pa ni / gnas skabs kyi don to // rang bzhin
 'od gsal de nyid gnas skabs 3 po de dag rjes su 'gro ba ni kun tu 'gro ba'i
 don to // rang bzhin 'od gsal de nyid ma dag pa'i gnas skabs su kun nas nyon
 mongs pa 3 gyis rang gyi⁸⁹⁸ ngo bo mi 'gyur cing / dag pa dang ma dag pa'i
 gnas skabs su bsam gyis mi khyab par bsgyur ba'i 'chi 'pho ba sogs kyi mi
 'gyur la / shin tu rnam dag gi gnas skabs su / yon tan gyi rang bzhin sngar
 med gsar du thob par mi 'gyur ba ni / mi 'gyur ba'i don to / shin tu rnam dag
 gi skabs su rang bzhin 'od gsal dang / stobs sogs yon tan rnams nor bu dang /
 de'i mdog dbyibs 4n du rnam par dbye ba med pa ni rnam par dbye ba med
 pa'i don to / rang bzhin 'od gsal de nyid lus can kun la yod par mtshon byed
 kyi dpe dgu la / sangs rgyas dang / sbrang rtsi dang / snying po'i dpe 3 gyis

⁸⁹⁸ Read: gi.

go rim 4n du / rang don phun tshogs pa chos sku dang / gzhan don phun
 tshogs zab mo don dam pa'i bden pa dang / sna tshogs kun rdzob kyi bden pa
 ston pa'i bstan pa chos sku bstan te / 'bras bu la brod pa skyed pa'i phyir /
 de'i 'og tu gser gyi dpes ni / de 4n nyid bstan te / de dag gi rang bzhin ci
 snyam pa la / gser bzang po ltar gnas skabs thams cad du mi 'gyur ba de
 zbhin nyid kyi rang bzhin yin no // zhes shes par bya ba'i phyir du'o // de'i
 'og tu dpe gzhan lngas ni / 'bras bu phun tshogs de'i rgyu bstan te / 'bras bu
 de nyid gdul bya yis ji ltar thob snyam pa la / de'i rgyu yod pas de thob par
 byed pa'i phyir du lam la 'bad pa shes par bya ba'i phyir du'o // de la gter
 dang ljon shing gyi⁸⁹⁹ dpe 2 kyis ni / rang bzhin du gnas pa dnag / rgyas
 'gyur gyi rigs kyi ngo bo bstan la / rgyu de 2 las 'bras bu sku 3 ji ltar 'byung
 snyam na / rin po che dang / 'khor lo sgyur ba dang / gser gyi gzugs kyi dpe
 gsum gyis ni / rigs de 2 kyis 'bras bu sku 3 po'i nus pa bstan to / de ltar na
 dpe dgu'i grangs dang / go rim nges pa yang nges par grub bo // de lta bu'i
 bde bar gshegs pa'i snying po ldem po'i ngag gis bstan pa'i dgos pa ni 2 te /
 sgra ji bzhin pa'i dgos pa dang / dgongs bzhi'i⁹⁰⁰ dgongs pa'o // dang po ni /
 mu stegs bdag tu smra ba la mngon par zhen pa rnams / bdag med pa'i 'jigs
 pa spang te sangs rgyas kyi bstan pa la 'jug pa'o // 2 pa ni / theg chen gyi
 rigs can las dang po pa rnams kyis sems zhum pa la sogs pa'i nyes pa lnga
 spangs nas / yon tan lnga bskeyes pa dang / de nas myur du bla na med pa'i
 byang chub thob pa'o // mdor na sangs rgyas kyi bstan pa la ma zhugs pa

⁸⁹⁹ Read: gi.

⁹⁰⁰ Read: gzhi.

*'jug pa dang / zhugs pa legs par mthar phyin par byed pa ni / 'di'i dgos pa
yin no //*

shin tu zab pa'i mdo sde rnam mang las //

gsungs pa'i dgongs zab bde gshegs snyin po'i lam //

shing rta che rnams ji ltar bzhed pa'i don //

lung dang rigs pas phye ste gsal bar bshad //

'di las gzhan du gzhan gyis bshad pa rnams //

'grig 'grig 'dra yang rmongs pa mtshar bskyed yin //

yin nam ma yin mdo sde me long la //

gzur gnas blo mig ldan pa rnams kyis ltos //

'dir 'bad dge ba 'od ston ldan pa des //

mkha' mnyam mi shes mun pa kun gsal⁹⁰¹ te //

ji lta ji snyed gzigs pa'i spyang mnga' ba'i //

kun mkhyen rgyal ba'i go 'phang myur thob shog //

ces pa shakyi'i dge slong gzhon nu blo gros kyis sbyar ba'o // dpal ngam rings

kyi chos kyi grwa chen por / 'jam dbyangs nam mkha' rin chen sku mched

kyis sbyin bdag mdzad nas / g.yas ru byang na bzhugs pa'i sde snod 'dzin pa

rag rim bsags pa'i dus su / drung bdag po 'jam dbyangs pa dang sde snod

'dzin pa rnams kyis rgyud bla'i don rags pa tshang ba'i yig rigs gcig zhus pa

la gnang ba'o //

⁹⁰¹ Read: *bsal*.

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RGV / RGVV Zuiryū, Nakamura 中村瑞隆. Kikyō ichijō hōshōron kenkyū 究竟一乘宝性论研究. Tokyo: Suzuki Gakujutsu Zaidan, 1967.

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